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DUANNAIRE FINN

THE BOOK OF THE LAYS OF FIONN





# DUANAIRE FINN

THE BOOK OF THE LAYS OF FIONN

PART I

*IRISH TEXT, WITH TRANSLATION INTO ENGLISH*

BY

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Ronan and the Grey Man of Luachair had been slain by Fionn. Their sons, Aodh Rinn and Conan, had made peace with Fionn and joined his Fiana. [Fionn distrusted such reconciliations; and in this story he appears to contrive the death of Aodh and Conan.] Aodh had retired to live in his stronghold. His daughter Eargna alone bore him company. He loved her dearly; and lest he should have to part with her, he proclaimed his resolve to kill any hero who should ask her of him to wife. His special vanity was to pride himself on fidelity to his vows. The wife of Conan died, and Fionn took the opportunity of advising Conan to marry Eargna [expecting his death or Aodh's to be the result of the suit]. Conan went wooing, and brought with him a strong armed force supplied by Fionn. It happened that Aodh just then was away from home. Conan carried off the girl and made her his wife. Aodh, returning, declared himself satisfied with the match. There had been no suit. His vow therefore remained intact, and Fionn's design was frustrated. Aodh returned to the Fiana, and took occasion in Fionn's presence to boast of his unbroken vows. Fionn understood the cause of the boast, and turned it to advantage. He replied by taunting Aodh with having allowed the abduction of his daughter, and having neglected to punish the offender. The truth of the taunt was undeniable. Aodh in his anger could only say that he would kill Conan. Fionn desired no mere feud, but an instant duel. He therefore besought Aodh to be satisfied with lawful compensation for the wrong. Meanwhile Conan had lost his bride. She was taken from him by Oisín son of Fionn. Mad with jealousy, he was not likely to pay compensation for a stolen wife. He refused to pay; and Aodh's only alternative was a challenge to combat. The duel resulted in the death of both heroes. Those who allowed the quarrel to take place are denounced by the poet, who has in mind no doubt the part played by Fionn. It is a story devoted to the dark side of Fionn's character.

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The story of the previous lay retold. This is a later version. Fionn has to arm Goll for the combat, Goll being evidently seen as a mail-clad knight of the Norman period. Except for the sleeping episode, which takes a new form, the tale consists mainly of a list of the divisions of the Fiana and their fortunes in the battle. Goll inflicts

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terrible loss on them all and suffers none, but is nevertheless driven from the field. The topography is no less lacking in verisimilitude. Fionn attacks Goll from the south, and drives him across the Shannon, apparently as far as "Dovea," now a village in Tipperary.

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heads on one side, nine headless bodies on the other, start up and begin a hideous chorus. Meanwhile the Churl, taking his hatchet, kills the horses on which his guests had come, cuts them up and sets the joints to roast at the fire. By-and-by, he offers a piece of the horseflesh, still on the spit, to Fionn to eat. Fionn declines. The Churl takes the refusal as an insult and a challenge. He puts out every light, even the glow of the embers; and in the darkness the crew of monsters fall upon the three heroes. The fight lasts all through the night; and at the first ray of sunlight, the combatants on both sides sink to the ground in a trance. When Fionn and his comrades recover, they find themselves and their horses whole and sound, but the house and its inhabitants have vanished. These were malignant phantoms whose sister had been slain by the Fiana in the Cave of Ceis Corann. [Their inability to do physical mischief is noteworthy.]

## XIV. THE ENCHANTED STAG, . . . . . 90 180

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XVII. CAOILTE'S URN, . . . . .	88	140

Description of Caoilte's enchanted situla. Praise of Caoilte. Story of the goblet: A great hunting was held by Fionn. The heroes and their hounds are recounted. A fierce boar was roused by Fionn, but defied hounds and weapons until Bran was let loose. When the boar was brought to his last stand, the Churl of the Hill appeared. He carried off the boar on his shoulders, and called on Fionn to continue the pursuit. Fionn with a few companions followed the Churl, who led them far and at last disappeared in the *sidh* of Gleann Deichead. The heroes entered the *sidh* in pursuit. They found themselves in a banquet-hall amid a brilliant company. The Churl was Enna, ruler of the *sidh*. The boar became a handsome youth, his son. Enna welcomed the heroes, and bade them sit at the feast. He gave his lovely daughter Sgathach in wedlock for a year to Fionn, and gave him also many gifts of rare value, among them the situla. Sgathach's musical art caused the heroes to fall into a trance. When they awoke on the morrow, they found themselves at Bearnas, far away from the *sidh*; but the precious gifts of Enna were still with them. Moreover, the rest of the Fiana coming up declared that they had been separated only a short time, and the day was not yet spent. Fionn divided the treasures, giving the situla to Caoilte. One day the goblet fell into a deep pool and could not be recovered. In after-days, when Patrick came, he blessed the stream, and thereupon a salmon rose to the brink bearing the goblet in its mouth. [The later Celts of the Iron Age succeeded a race who buried their noble dead in sepulchral chambers of stone surmounted by huge mounds of earth. The bodies were often placed sitting as if at a feast, and probably food-vessels were set before them. Food-vessels certainly accompanied urn-burial. From the discovery of such tombs may well have arisen stories like the present one, and indeed the whole tradition of the *sidh* and its occupants. That some discoveries took place, and that the sepulchral chambers were thought to be worth robbing by Norse and native princes, is sufficiently proved by the Annals.]

XVIII. THE DAUGHTER OF DIARMAID, . . . . .	45	149
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This lay is a sequel to the story of Diarmaid. His daughter, accompanied by her three brothers, made furious war on Fionn to avenge their father. The girl challenged Fionn to single combat, and got the better of him. Daolgus, unfairly trying to save Fionn, was cut down by her sword. Then Oisín and Caoilte intervene to protect their chief, and finally Lodhorn, a fifth adversary, kills the young heroine.

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Oisín, standing over the grave of his son Oscar, tells of Oscar's exploits, and in particular of the Battle of the Sheaves. Fionn held a chase near Tara. A little deer outran the hounds, and took refuge in a great field of ripe corn belonging to Caoilte's wife. Fionn called on his followers to reap the field so that they might take the deer, and at the same time do a helpful turn to the lady. As they were reaping, a great force of Norsemen suddenly approached. Caoilte hastened to Tara, and brought back the weapons of the Fiana before the Norsemen could attack. The Fiana, led by Oscar, routed the invaders. Oisín concludes by directing how Oscar and his comrade, MacLughach, are to be laid in the grave.		
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of gold "to see who of the men of Ireland was best at bestowing." Fionn granted the demand, and then asked the visitors who they were. The slave answered that he was Fear Dochair, from Sorchá in the east, and that the Gruagach was his son, whom he extolled above all men. Between them and the Fiana a contest in boasting arose, and presently they came to threats. Fionn checked the quarrel, and sent eight heroes to escort the strangers all the way to their own country. Here the escort was feasted bravely; and at this feast another word-war began, and ended in blows. The Irish heroes slew many of their assailants, and escaped to their ship. When they returned to Ireland, Oscar fitted out an expedition against the men of Sorchá; but before going thither he invaded and conquered all the great kingdoms of the world. The Fiana then attacked and overcame the people of Sorchá, and killed their king (the slave) and his son, the Gruagach. Concluding, Oisín laments the disappearance of the Fiana, and is adjured by Patrick to practise piety and reason.

## XXIV. THE CHASE OF SLIABH TRUIM, . . . 75 187

Fionn held a chase on Sliabh Truim. The names of the principal heroes and their hounds are told. An immense slaughter of game was made. Goll divided the game, and forgot to set apart a portion for Oisín and himself. Oisín reproached him angrily. Fionn made peace between them. The Fiana then journeyed to Loch Cuan, where they encountered a terrible sea-monster with human voice. The monster killed many of the Fiana, and swallowed alive others, including Fionn. Fionn cut his way out through the side of the beast, attacked it again and killed it. A list follows of the monsters killed at various times by Fionn, and the poem breaks off incomplete.

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## XXVI. WOE FOR THEM THAT WAIT ON CHURCHMEN, . 81 194

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## XXVII. OISÍN'S SORROW, . . . 81 194

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## XXIX. ERECT YOUR HUNTING SPEARS, . . . 82 195

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XXXV. THE WAR-VAUNT OF GOLL, . . . . .	86	200 ✓
<p>Goll, hemmed in on a sea-crag by Fionn, recalls his own exploits. He begins by telling his triumphs over the House of Baoisgne. Then he takes up the story of his life. He was head of the Fians of Ireland, under Conn the ard-ri. Cumhall's sister was fostermother to Conn. Cathair Mór, king of Leinster, was Cumhall's nephew, and was killed in battle by Goll. Conn appointed Cumhall to the command of the Gálans. Having thus acquired great power, Cumhall placed Goll under a ban, and forced him to become a refugee. Goll sought protection from one king after another, but all denied him. He then left Ireland, bringing the warriors of his kindred with him. Through his prowess and theirs, he secured a foothold successively in Wales, in Norway, in Scotland, in England, and in France; but Cumhall followed him, and caused him to be banished from each of these countries in turn. Goll went back again to Norway, and found peace there. At length, Cumhall rebelled against the ard-ri, Conn, who summoned the House of Morna to his aid. The Battle of Cnucha followed, in which Cumhall was slain. The headship of the Fians was then restored to Goll, who for ten years freed Ireland from fierce reptiles, enchanted monsters, and foreign enemies. Thereafter Conn gave the headship of the Fians to Fionn son of Cumhall, but left one third of them under Goll's command. Goll tells how he saved Fionn from the three witches in the Cave of Ceis Corinn. Goll remained in friendship with Fionn until Fionn killed Goll's son Feadhá, whose mother was Cainche daughter of Fionn.</p>		



## INTRODUCTION.

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### 1. THE MANUSCRIPT.

THE manuscript containing "Duanaire Finn" is now in the Franciscan Library in Dublin. When I began to transcribe the poems in 1897, the original binding was almost worn away, and the leaves, which are paper folio, were loose. The margins of the first few pages were frayed away; and all the paper was in a state of incipient decay. Since then the present custodians have had the volume carefully rebound in vellum, bearing on the back the title

#### SGEULTA.

#### DUANAIRE FINN.

The few frayed portions have been mounted in transparent paper, and the whole ms. has been interleaved.

The writing is everywhere distinct. Some of the pages have suffered from what looks like oil-staining, but are none the less legible.

The contents of the ms. are as follows:—

I. A fine copy of "Agallamh na Senórach," which, however, breaks off incomplete on the 257th page. It should be observed that the pagination is by folios, or rather leaves. The page-numbers are written only on the right-hand page of each folio. There are, therefore, two pages for each number. In referring to the pagination, I indicate the page which bears the number by the letter *a* (thus 1*a*); and the reverse of the leaf (or the first page

*b*

of the succeeding folio) by the letter  $\beta$  (thus 1 $\beta$ ). Accordingly the page on which the Agallamh breaks off is 129 $\alpha$ .

II. Fragment of a story, bearing a very long title, about Fionn, Oscar, and Maghnus son of the king of Lochlainn, commencing on 129 $\beta$ , and breaking off on its third page, 130 $\beta$ . From this to 239  $\beta$  the pages are blank.

III. Duanaire Finn. An unnumbered page bears the heading, evidently added by a later hand, "Clap Òunaire Fionn anpo riop" — "The following is the Poem-book of Fionn." The same page contains the index, referring to the poems, sixty-eight in number, by the initial line of each poem, and the page on which the poem begins. The index is in the handwriting of the scribe of the Duanaire.

IV. On the last two pages is a poem written by a poor friar, "brátaip boct," complaining that, having journeyed from London to Cnoc Samraib (= Summer Hill) on a visit to the master of the place, the writer was inhospitably received. Though he had sent tidings of his coming, the expected host was not there to welcome him.

The history of the ms. will be understood from the following notes by its principal scribes:—

Page 1 $\alpha$ , at top. "Cionnphzantap an leabarra do rphriobab pe Niall Gruamda do tSomairle Mac Domnaill anoirbin 7 augur 1626." "This book is begun to be written by Niall Gruamdha (i.e. the morose) for Somhairle Mac Donnell, now the 7th of August 1626."

Page 50 $\alpha$ , at foot. "Gur ap Niall O Cat[ain] po rphriob po." "Pray for Niall O'Cathain, who wrote this."

Page 56 $\alpha$ , at foot. "Anoirbin in deicem la xx. retemptir 1626. Cric in leabair conuici peo 7 go nena Dia tpoairi ap in bpep po rphriob .i. Niall Gruamda O Cath[ain] ceona, agur ap fir in luabair map an ceona .i. Somairle Mac Domnaill 7rl." "It is now the 30th day of September, 1626. The end of the book thus far; and may God have mercy on the man who has written it, i.e. the same Niall Gruamdha O'Cathain and on the owner of the book likewise, i.e. Somhairle Mac Donnell, etc."

On page 64β. "Aniug eporɣað la S. Ppoinbriop mo patrún bennaiɣ aɣur co nguirið ré ap ap pon cum Óé nime. Amen." "This is the fast (vigil) of the day of St. Francis, my blessed patron, and may he pray to the God of Heaven for us. Amen."

On page 97a. "2 Dēpempē 1626 a lobán bon leabappa ba rɣriɣað pe Niall O Cath[áin]. Ilim epaceipe." "On December 2nd, 1626, at Louvain, is this book a-writing by Niall O'Cathain. I beseech mercy."

The writing of this scribe ceases with 109β. It is in a clear but somewhat peculiar hand.

A new scribe takes up the Agallamh where Niall Gruamdha has left off. He is the scribe of the Duanaire. He continues the Agallamh to the point where it breaks off unfinished.

A third and inferior hand, for which there is no signature, writes the fragment of the story of Maghnus Mór.

On page 89β of the Duanaire, the scribe writes: "Aɣ rin buic a ɕairɕín Samairle aɣur nɪ pebuim nioɣa mo bo rɣriɣað anuairi 6 buairpeð in ɕpeɕa." "There you have it, Captain Somhairle; and I am unable to write any more at present from the trouble of the age" (or perhaps "writer's cramp"). The note, however, is written in a firm, clear hand.

On page 74a he writes: "Aɣ rin buic a ɕairɕín Samairle aɣur ba ppaɣuinn nɪ bað mo ina rin bo Óuanairpe Fionn ré na rɣriɣað bo ðenainn ðaoiɕri é. Mɪri Aoð Ó Dóɕartaiɣ bo rɣriɣ. Anoipoin in 12 Febpuarí 1627." "There you have it, Captain Somhairle; and if I got more of the Poem-book of Fionn to write, I would do it for *you* [he emphasizes the pronoun]. I am Aodh O'Dochartaigh who wrote it. It is now the 12th of February, 1627."

On page 98a he writes: "Da ppaɣuinn nɪ bað m6 ina appuapɪr bo rɣriɣebuinn iab. Anoipoin in 6 Aɣurɕur 1627." "If I got more than I have got, I would write them. This is the 6th August, 1627." He added only one more poem occupying two pages.

The first scribe does not sign his surname in full, but writes it thrice O Cath—. It might be O Cathail (O'Cahill), but is more probably O'Cathain. The whole ms. was transcribed for Captain



Somhairle Mac Donnell. The Mac Donnell country was the Route and the Glens, making together the ancient territory of Dál Riada, the northern half of County Antrim. The country of O'Cathain (O'Kane) was separated from the Route by the River Bann. The country of O'Dochartaigh (O'Doherty) was Inishowen, quite near to both. Captain MacDonnell was probably serving at the time, 1626-1627, in the Netherlands. He was evidently a lover of Irish literature; and the copying of these two great bodies of Fenian epic, the Colloquy and the Poem-book, was undertaken for him by two Irish scribes then living in Louvain. One of them was certainly a Franciscan; the other was probably a Franciscan also. The Franciscans at this time, fleeing from persecution in Ireland, brought many Irish mss. to Louvain. The two scribes who wrote the mss. for Captain Mac Donnell are likely to have been on specially friendly terms with him. If the friendship arose from home connexions, then O'Cathain was probably the surname of Niall Gruamdha. The comradeship of the MacDonnells and O'Kanes was signalised a few years later, on the outbreak of the Civil War in Scotland, when the heroic Alasdair Mac Donnell and Colonel Maghnus O'Kane, at the head of their Irish regiments, were the principal factors in the victories of Montrose's campaign against the Covenanters and Argyll.

Somhairle, englished Sorley, was a favourite name of the MacDonnells. Somhairle Buidhe, chieftain of the Antrim MacDonnells, was a strong antagonist of the early encroachments of Elizabeth, to whose representatives he declared "plainly that the English had no right to be in Ireland." He was dead many years before the date of this ms. Another Somhairle Mac Donnell fell on the Irish side in the fatal Battle of Aughrim. His fame has come down to us in the dirge written for him by Seamas Mac Cuarta, "l nEacðpuim an áip atáib na gcomnarbe." He is of too late a date to be identical with Captain Somhairle to whose passion for Irish hero-lore we owe the preservation of Duanairé Finn.

From the statements of the scribe Aodh O Dochartaigh quoted above, it is clear that the sources from which he copied the poems came to him in instalments. Indeed, this scribe may have been the first who embodied the sixty-eight poems in one collection. At all

events, they cannot have been brought together very long before his time, for one of the poems is found in the Book of Leinster, others seem of nearly equal age, while still others are fairly modern. So far as I have been able to observe, the poems towards the end of the collection are, in general, more modern than those towards the beginning. There is no other sequence observable. However, until the entire collection is dealt with, it is better not to attempt to draw definite conclusions.

The history of the Duanaire is remarkable. The materials first existed in ms. in Ireland. Thence they were carried by refugees to Louvain. A transcript was made of them in Louvain for an Irish soldier. The originals are now lost. This transcript, if it came into possession of Captain Mac Donnell, found its way back to the Franciscans of Louvain. In 1718, one Labhrás O Cathaláin, whose name would be englished Laurence Callan, wrote his name on a fly-leaf. In 1792, the use of the volume was given by the Franciscan Superiors to a friar named Domhnall Maglábhúin (in English form Daniel Maglone), as a note on the fly-leaf states: "Óo bíð upaò an leabair ro aò an bpaòair boct Domhnall Maglábhúin or Maglone re toil na nuactran an bhlaòan daoir an Cúiginn 1792." "The poor friar D. M. had the use of this book by permission of the Superiors, the year of the age of the Lord 1792." Soon afterwards, fearing the dangers of the French Revolution, the ms., with others in the Franciscan library at Louvain, was removed to St. Isidore's at Rome. Before the Italians entered Rome, the remnants of the Irish collection were sent to the Franciscan Convent, Merchants' Quay, Dublin, where they remain.

On the last page of the ms. there is a note in English and Flemish: "To Sister Sumusset att the English geresan in Lier." "Voor Suster Sumusset in de English gresan tot Lier." It is not likely that this note has any reference to the destination of the ms. Such a direction would not be written inside the volume on the final page. The note is probably a memorandum of address to be used in sending messages.

The fortunes of war have driven these poems from their native land to Belgium, from Belgium to Italy, from Italy back to

their native land. The clash of arms sounds within and around them, from the dedication to the Irish captain on their first page to the mention of the English garrison of Lier on their last. It is time to place them beyond the risks of battle. In the task of bringing them at length to the security of the printing press, my satisfaction has not been diminished by the reflection that their first rescue from destruction seems due to the patriotism and literary taste of an Irish soldier from my native glens of Dál Riada.

## 2. THE PRESENT TEXT.

In 1897, I began to transcribe *Duanaire Finn*, in order that, like Captain Somhairle, I might have the pleasure of reading it and keeping it. The Fenian lays appealed strongly to me before this time; and I was delighted to come upon a hoard of them containing many nowhere else to be found. I kept copying them in odd snatches of time extending over a year or two. When I told Miss Eleanor Hull of the treasure, she induced me to undertake to edit the poems for the Irish Texts Society. It was a task that I ought not to have assumed, for I had but little time to carry it out. In copying the poems for my own use, I had not troubled to follow all the orthographical vagaries of the scribe; for, as will be seen, he has written these Middle-Irish compositions in a spelling that is sometimes ancient, sometimes modern, nowise consistent. I was satisfied to copy them with sufficient fidelity to be able to read them as I found them.

The late Professor York Powell expressed a very strong opinion, which was recognized as quite just by the Irish Texts Society and by myself, that in publishing the poems, the ms. should be reproduced as closely as possible. Accordingly, I have now aimed at setting the text out as it appears in the ms., at least as faithfully as the type will allow. This necessitated a fresh word-for-word comparison and correction of the first transcript, and doubled the work of transcribing. Less robust health and many urgent duties interfered with this task, and with the subsequent work of translation into English. These statements, though personal, are due from me to the members of the Irish Texts Society as an apology for the protracted delay that has occurred between the announcement

of this volume and its publication. The work has been entirely congenial to me; and in begging some indulgence, I add the plea that I have felt perhaps as keenly as any the pains of postponement.

The present volume contains about a measured half of the total matter of the *Duanaire*. In translating, I have endeavoured to keep very close to the original, yet to embody the sense in English idiom, since neither the original nor the translation can be benefited by the forcing of Irish idioms on English versions. Nevertheless, I am conscious that my translation falls very far short of giving a fair idea of the Irish text. There are mannerisms, repetitions, chevilles, and the like, peculiar to Middle-Irish poetry, and quite natural to it, which cannot possibly be translated without disfigurement, and yet which cannot be omitted from the translation. The ancient quatrain of seven-syllabled lines was not an ideal form for heroic narrative. The Irish metres required each line to give nearly complete sense. In the couplet, the approach to completion of sense had to be still nearer. In the quatrain it had to be perfect. The poet knew this instinctively, and shaped his diction accordingly. The hearer or reader also felt the necessity from the purely technical standpoint, and was therefore the less displeased at the stress of metrical obligations on the narrative. There was at least the great satisfaction of perfection in the verse-form. In a translation, all the advantages of the metre and its familiar concomitants are lost; all the disadvantages are accentuated. Then, English as known to me is often quite at a loss to provide equivalents for the original diction.

The notes to this volume are confined to the minimum necessary to justify the translation. They contain chiefly emendations, mostly obvious, of the text where it appears to have been injured by the scribe or his predecessors. Want of time constrains me to this minimum; but I regret the limitation the less since, until the whole of the *Duanaire* is ready for publication, I feel that it would be rash to attempt a fuller annotation of the half.

The text departs from exact reproduction of the ms. chiefly in mere typographical details, such as the use of capitals and punctuation. It is not possible, without disfiguring the pages, to

indicate the Editor's part in expanding contractions. Wherever a reasonable doubt existed as to the meaning, I have sought to indicate it in the translation by a mark of query—perhaps not sufficiently often.

Students of modern Irish will bear in mind that the poems are in Middle Irish, with the spelling somewhat modernised. Very often the older spelling is retained; for the scribe Aodh O'Dochartaigh was a pretty good scholar, and fairly familiar with late Middle Irish. Thus he often writes such forms as *co*, now *go*, following his original. He often writes *e* for *ea*, and sometimes for *ei*. For *ia* he sometimes writes *ie*—e.g., *ieppaib* = *iappaib*. This corresponds to a pronunciation which I have noted in Tyrone, *iappaib* sounding like 'ee-yerry' rapidly pronounced. His form *r̃grĩbebuinn*, for *r̃grĩob̃f̃ãinn*, in a sentence of his own quoted above, is, I fear, a pseudo-archaism invented for the occasion to make an impression on his honest patron, the Captain. A close linguistic study of the poems will hardly repay any but students of Middle Irish; and these will have little difficulty in correcting at sight most of the various minor defections from grammatical form that have been left unnoted. On the other hand, the text, like almost all the literature of the Fenian epic, is so free from extreme archaisms that a proficient student of modern Irish will be able to follow the sense of it nearly everywhere. This modernism of the Fenian sagas is one of their leading characteristics. They were written for the people, not for the learned few. Hence they embody for the most part the usage of the times to which they belong. I have found whole pieces of the text retained almost verbatim in present-day folklore. This fact, with others that I have observed, convinces me that much of what passes for simple folklore has come to the people from literary sources. Judging from Campbell's *Leabhar na Fíinne*, I should say that the bulk of the Fenian sagas reached Scotland in this way.

#### ORIGIN OF THE FENIAN EPIC CYCLE.

In seeking to trace the Fenian cycle to its source, we cannot expect much guidance from its later developments. The history of this body of literature is altogether in contrast to the history of the

Ulidian sagas. Táin Bó Cualnge was "recovered," we are told, by the literati of Ireland in the reign of Guaire, king of Connacht, about the middle of the seventh century. There can be no doubt that the Táin Bó Cualnge was the work of Ulidian authors, and was preserved by the literary caste attached to the Ulidian dynasty. In the seventh century, the once powerful Ulidian aristocracy was represented by a single great sept, the Dál Fiatach, then settled in the Pictish territory of Dál Araide. By the time when the political order set forth in the Book of Rights had come about—that is, in the tenth century—the Dál Fiatach was no longer a ruling race, and the Ulidians had become completely fused with the Picts. The decline of the Dál Fiatach probably dates from the Battle of Ard Corann, A.D. 627, in which Fiachna (son of Deman), king of Dál Fiatach, was overthrown and slain by the Dál Riatai, an Ivernian or Pictish race occupying the northern half of the present county of Antrim. It was just about this time that the poets of the dominant Milesian race,<sup>1</sup> who had "forgotten" the Ulidian epic, discovered it anew by the aid of the hero Fergus, whose spirit arose from the tomb and dictated to the poets the words of the lost saga. The legend indicates that about this time the literati of the northern Milesians learned the Ulidian sagas from the surviving literati of the well-nigh extinct Ulidian dynasty. As they got it, so they kept it. The Ulidian tales are the product of the Old-Irish period, and underwent little development at the hands of their new possessors. Their tradition reproduces consistently a racial and political order, dating from not later than the third century, and prior to the occupation of Meath by the race which, in the fourth and later centuries, made a gradual conquest of the northern half of Ireland, except the region now included in the counties of Down and Antrim.

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<sup>1</sup> In the Christian and Pre-Norman Period, Ireland was dominated by two great dynastic families, one having Tara, the other Cashel, as chief centre. In a series of papers in the *New Ireland Review* during 1906, I have shown that these two dynastic races appear to be of comparatively recent pre-Christian origin, the story of the "Milesian invasion" being devised to credit them with a spurious antiquity. As the doctrine of descent from Mile or "Milesius" of Spain seems in its earliest form peculiar to these races, I have called them Milesians for want of any better term that would describe them in common.

On the other hand, the greater part of the Fenian cycle, as we have it, was composed from the ninth century onward. Only a few scraps of it belong to the Old-Irish period. It underwent continuous literary development down even to the nineteenth century. Most of it, as we know it, dates from the eleventh century onwards, its language being chiefly late Middle Irish, shading off into modern Irish. As in *Duanaire Finn*, we constantly find this Middle Irish in a modernised guise. But we do not find in the Fenian cycle those constant evidences of Old-Irish originals written up into Middle-Irish form which are characteristic of the Ulidian cycle. The inference is that the Middle-Irish specimens of the Fenian cycle are true contemporary products, the work of Middle-Irish authors, just as *Laoidh Oisín i dTír na nÓg* is a product of the eighteenth century. In the Middle-Irish period the story of Fionn was known all over Ireland. It was growing into literature in places far apart. The under-story of Diarmaid was developing in West Munster, the under-story of Goll in Connacht. A clear light on the origin of the epic is little more to be expected from these Middle-Irish developments than from the eighteenth-century poem by Mícheál Coimín.

Where, then, are we to look for the evidences of the rise of the epic? Obviously in the oldest extant specimens. The short poems published by Windisch in his "*Irische Texte*" help us little. However, they are not without historical value. It is at once clear to anyone examining them that they are not the beginnings of a new literature, but rather overgrowths of a body of literature already in existence and considerably developed. Similar short poems in late Middle Irish will be found in the *Duanaire*. In both cases these compositions owe their existence and their contemporary interest to the co-existence of an extensive tradition with which the reader is presumed to be familiar. Hence the presence of a single such piece in Old Irish seems to dispose once and for all of the notion that the Fenian epic owes its origin to the Norse invasions.

Next, or beside these poems, the most ancient specimen of the Fenian cycle that has reached us is apparently the tale called "*Macgnímartha Find*," "*The Boy-deeds of Fionn*." The evidence

borne by this tale is very striking and, in my opinion, quite decisive. The tale is preserved in a Bodleian ms. which professes to be an excerpt from the Psalter of Cashel.

The date of the Psalter of Cashel is traditionally the time of the king-bishop of Cashel, Cormac son of Cuilennán, by whom the Psalter is said to have been compiled, that is to say, about A.D. 900. This famous compilation has long since disappeared; but many extracts from it, some of them of considerable extent, have been preserved by transcription into later mss. Of these extracts, one of the most notable is the Book of Rights, which affords, I think, decisive evidence of the date of the Psalter.<sup>1</sup>

The Book of Rights contains three poems written, as O'Donovan recognized, in support of the claim of a king of Cashel to the suzerainty of all Ireland. These poems commence respectively on pages 32, 52, and 124 of O'Donovan's printed edition. O'Donovan, in his Introduction (p. xv), points out that this claim can only be ascribed to one of three kings of Cashel—Cathal, who died in 742; Feidlimid, who died in 847; and Brian Bórama, who made good the claim. O'Donovan does not decide between them, but there can be no doubt upon the matter. The second of the three poems in question appeals to *Selbach in sat*, Selbach, the man of letters, who, as the note on p. 60 says, was contemporary with Cormac, the bishop-king. As Cormac reigned half a century after Feidlimid, the mention of Selbach shuts out both Cathal and Feidlimid, and makes it certain that the three poems were composed in the interest of Brian, and during the period when he was aiming at the high-kingship, which he secured in 1002.

The third poem enables us to date still more closely these political manifestoes. It is written in hostility to the dynasty of Tara, the Uí Néill, and in friendship to the Norse of Dublin, in whose favour it commits a flagrant and daring falsification of history. The Norse of Dublin at this period were in alliance with the king of Leinster; and Brian was at war with both as late as 999, when he defeated the allies at Glenn Mama. After this victory

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<sup>1</sup> The title of psalter, Irish *saltair*, appears applicable in Early Irish to any considerable compilation in verse. But the Psalter of Cashel seems to have contained also prose tales and pedigrees.



he adopted a new policy, securing an alliance with the Dublin Norse against the high-king Mael Sechnaill. In furtherance of this policy he gave his daughter in marriage to Sitric, king of Dublin, and himself married the mother of Sitric. In the year 1000, in conjunction with the Norsemen and the Leinstermen, Brian invaded Meath. We cannot be far wrong in setting down 1000 as the date of this third poem and the approximate date of the other two. These portions of the Book of Rights have their date thus ascertained.

The first and second of the three poems are found in the section of the Book of Rights devoted to the political order of Munster. But it can be shown that they were interpolated in this section. Each of the overkingdoms of Ireland has a separate section in the work, containing in each case two poems,<sup>1</sup> one of which recites the tributes due from the subject states to the overking, the other the "stipends" or suzerain gifts accepted by the petty kings from the overking in token of allegiance. In addition to the two poems composed in furtherance of Brian's policy, the Munster section contains a poem of tributes and a poem of stipends, neither of which makes any allusion to such a policy. These poems were therefore the original Munster section, and were of older date than the poems written in Brian's interest. Indeed, one of the latter is a new edition of the poem of tributes. Cutting out the two poems of policy and another poem reciting the strongholds of the king of Cashel, the Munster section becomes exactly analogous to the sections for the remaining overkingdoms; and this was obviously the original form of the book. The poem of the strongholds may have been part of the original book, which, being compiled in Cashel, may well have devoted more attention to the king of Cashel than to the other overkings; or, what is more likely, it may also have been added through policy, claiming not only overlordship, but the control of fortresses in every part of Munster—a claim for which there was no precedent elsewhere in Ireland, and which seems to bear the mark of the strong hand of Brian.

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<sup>1</sup> Except in the case of the overkingdom of Oriel, which has no poem of tributes. This may be explained by the fact that Oriel had long ceased to enjoy suzerain powers, having become a dependency of Cineal Eoghain.

Thus it is seen that there was a Book of Rights older than Brian's policy, and in which the poems in favour of that policy are evidently interpolated. What was the date of the older Book of Rights? Here, again, there is little room for doubt. One of Brian's poems professes to be dictated to Selbach, the poet of Cormac. This allusion, like the fabricated history of the Dublin Norsemen, is due to the daring invention of Brian's poet. It proves that he believed the original Book of Rights, or the original Munster section thereof, to have been written by Selbach. As less than a century separated the two writers, and as moreover the later writer had the evidence of the Psalter of Cashel before him, we may take it as proved that the original Book of Rights dated from the time of Cormac, and therefore that the tradition which ascribes the Psalter of Cashel, containing the original work, to Cormac is quite accurate—at least, as concerns the date of compilation.

Cormac fell in the Battle of Belach Mughna in 908. The Psalter of Cashel may be dated somewhere about 900. From it the tale *Macgnímartha Fínd*, it is claimed, was transcribed. The language of the piece, if I am not mistaken, in point of its antiquity, justifies the claim. At all events, the tale is the oldest piece of prose, and the oldest extensive piece in any form that we possess of the Fenian story.

The most remarkable trait of the *Macgnímartha* is that, like the whole Ulidian epic, it deals with an Ireland in which the dominant "Milesian" race of history does not exist. We cannot suppose this trait to have been accidental. In the later developments of the legend, the Milesian dynasties of Tara and Cashel are prominent in the action. In this tale, they are not even the subject of the remotest allusion. And yet there is abundant opportunity for introducing them. We find Fionn going northwards to Slane on the Boyne. He must have passed near Tara. Slane itself was in the home territory of the high-king, the magnificent Conn of the Hundred Battles. Mere dramatic instinct, one imagines, would have compelled some mention of so distinguished a neighbour; but there is no such mention. Fionn journeys southwards from Slieve Bloom. He must have traversed the particular domain of the king of Cashel, yet there is no word of Mugh Nuadhat or his famous son and successor Ailill Olom.

The negative evidence is still more complete. The story of Fionn begins with the Battle of Cnucha, in which his father Cumhall is slain. In later versions,<sup>1</sup> the chief enemy of Cumhall, the antagonist at whose instance this battle is fought, is the monarch Conn. In the *Macgnímartha*, there is no mention of Conn or of his party in connexion with the battle, and no room left for them. The battle is fought between Cumhall's people on the one side, and the Luagni of Tara and the Clanna Morna on the other. The subject of dispute is in no way connected with monarchical policy. It is a contention for the fianship (*fianus*, *fianaidecht*) of Ireland, between chieftains fighting for their own hand.

The same thoroughly negative evidence is borne by the incident in which the boy Fionn, like the boy Cú Chulainn, vanquishes singlehanded a whole team of lads at the game of *iomáin* or "hurley." In the later versions, this incident takes place in the presence of the monarch Conn at the great national games of Tailtiu. In the *Macgnímartha*, it takes place on the green of "a certain fort" in Leinster, neither Conn nor any other king being present. In short the *Macgnímartha*, like the Ulidian epic, supposes a period when the Milesian sovereignty of Tara and of Ireland was still unknown, when the Boyne was the boundary between the Ulidians and the Leinstermen. This tradition demands for the Fenian story an antiquity dating at all events farther back than the legend of the pagan high-kings. I have shown elsewhere that the Milesian regime in Tara has for its anterior limit the so-called "restoration" under Tuathal Techtmar, and that the high-kingship cannot reasonably be supposed to have existed before Niall of the Nine Hostages. The modernity of this dynasty was well known to the author of the *Macgnímartha*, as it was to the authors of the Ulidian sagas; and to have introduced the Milesian line or the hegemony of Tara into either story would have seemed to these writers almost as much out of place as the introduction of the Lord Lieutenant would have seemed to Micheál Coimín.

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<sup>1</sup> L. U. Fotha Catha Cnucha, &c.

The positive evidence of the *Macgnimartha* is no less striking. The chief contending parties in the story are the Luagni, the Clanna Morna, and the people of Cumhall. The Luagni have often been confounded by modern annotators with the Luigne of Meath. They were distinct races. Luigne means the descendants of Lugh, the Celtic god. Luagni means the descendants of Lóch. The Luigne and the Luagni both existed in Meath in historic time. The Luigne occupied a definite small territory near Navan. The Luagni were a vassal race (*aithechtuath*) scattered over the region of Meath (including Westmeath) from the Shannon to the sea. They were, in fact, the servile remnant of an ancient Leinster race. Even in the period presumed by the Ulidian epic, the Luagni were a subject people. Their king was Coirbre Nia Fer, king of Tara; but he was not of their race, being of the Lagen or dominant race of Leinster. The Luagni were his vassals. In the story of the Battle of Rosnaree, Conchobar taunts his Ulstermen with being inferior in valour to these vassals. The Ulstermen were getting worsted. "Truly, Ulstermen," said the king, "I was not aware till to-day that the Galian of Leinster or the Luagni of Tara were braver than ye." As to the status of the Galian, here linked with the Luagni, there is no doubt. Like the Luagni, they were subjects of a Lagenian king, Find, king of Ailiu, brother of Coirbre Nia Fer; but he was not of their race. They were vassals. Hence, when they join Medb in the expedition of the Táin Bó Cualnge, she first proposes to destroy them, fearing their power, but afterwards breaks them up into small bands, and distributes them among the other forces. This she could not have done if they had been led by their own king. In fact, they had no king or chieftain on the occasion, being merely the vassal levies of her ally, the king of Ailiu. Like the Luagni, the Galian still existed in historical time as vassal tribes, *aithechtruatha*, being distributed over the northern parts of Leinster east of Ossory. The distribution of the Luagni and Galeoin is given in the tract on the *aithechtruatha* in the "Book of Ballymote."

Regarding the Clanna Morna, there is but one tradition, that they belonged to the Fir Bolg of eastern Connacht, who were also a vassal people.

We now come to the third section of these early *fiana*, the race to which Cumhall and Fionn belonged. The *Macgnímartha* tells us that Cumhall was a member of the sept *Uí Tarsig*, a branch of a people called the *Corco Oche* of *Cúil Chontuinn*. The annotator of the Ossianic Society's text, whose authority was probably O'Donovan, places this people in the north of Meath. I have not found this location confirmed by any other evidence; nor have I found any tradition connecting Fionn with northern Meath. On the other hand, Mac Firbis, in his tract on the *Fir Bolg* (Genealogies, R.I.A. copy), and Keating, in his *History* (chap. ix), agree in saying that the *Uí Tarsig* were located in *Uí Fáilge* (Offaly, Co. Kildare), and also that they belonged to the race of the *Fir Bolg*. *Fir Bolg* here is a general name for the early races reduced to vassaldom, and includes the *Fir Domnann* and the *Galeoin*. But what is more definite, Mac Firbis (p. 55) quotes an older writer to the effect that the *Uí Tarsig* were a sept of the *Galeoin*, and that Fionn, chief of the Fenians, was of that race. Again, the tract on the *Aithechtuatha*, or vassal peoples, in the "Book of Ballymote" states that one of the three later divisions of the *Galeóin*, the *Tuath Fochmuinn*, was located in *Uí Failgi*, in *Fotharta Airbrech*, and upon *Almu* and all that are proper to *Almu* of septs (*anas dir di [d]i finib*). *Almu*, according to all tradition, was the chief seat of Fionn. It is shown as the Hill of Allen on modern maps, about a mile east of the borders of the modern barony of West Offaly. It seems certain, then, that Cumhall and Fionn were leaders and heroes of the *Galeoin*, and that these two races, the *Galeoin* and the *Luagni*, linked together in the story of Rosnaree, were the chief antagonist parties in the original version of the *Battle of Cnucha*, with the *Clanna Morna* of *Connacht* as interlopers on the side of the *Luagni*. It is perhaps no mere coincidence that the king over the *Galeoin*, though not of them, in the Ulster epic, is also named Fionn.

There need be no hesitation, therefore, in drawing the conclusion that the Fenian epic originated among the *Galeoin* who dwelt in the neighbourhood of *Almu*. What chiefly distinguishes it from, I think, almost every other primitive epic is that it is the hero-lore of a subject, not of a ruling, race. In view of the origin here traced

for it, this peculiar character is quite natural. For centuries before the Irish Christian period, the Galeoin were a subject race, compelled to do battle for their rulers. There are, of course, in the Fenian story certain features common to early epopee, such as the conflicts of the heroes with fierce monsters, their close relationship to the gods, &c. But the distinctive features of the Fenian legend, and, I think, the fortunes of the legend itself, are traceable to its origin among a vassal race and its early shaping at their hands.

The status of subject races receives little light from the Ulster epic, which is our chief source of pre-Milesian tradition. The rise of the Milesian power, and the fuller history connected therewith, bring into the clearest contrast the comparative rights and powers of the dominant and subordinate races. The Book of Rights shows the chief Milesian dynasties exacting heavy annual tributes from the subject peoples, but holding their own minor branch dynasties exempt from all tribute. Going farther back, we find Dúi Tenguma, king of Connacht at the close of the fifth century, expatriating a whole petty kingdom of Fir Bolg race, and planting in its stead the Milesian colony of Ui Maine. The power which could thus exterminate a race, could also subject it to unlimited exactions. Among the things it could exact were armed levies. The freemen of the dominant race could not be compelled to serve in the field for more than a few weeks every year. "If the hosting of Connacht should remain [in the field] longer than a fortnight and a month, the Ui Maine have liberty to return home" (Hy Many, p. 67). "These septs are freed from the hostings of spring and summer, and there is no power to ask them against their will" (*ib.*). Such exemptions of the dominant race by name imply that there were other races not so exempt. The subject races, therefore, were liable to longer military service than six weeks; and their levies could be called out even during seed-time and harvest. The subject peoples might thus be required to furnish forces at any time, even when the free population was engaged on the most urgent works of agriculture. This demand could only be met by the creation among them of a warrior caste, living by the chase and by the plunder of their enemies in war. Bands of such professional soldiery were called *fiana*. The professional soldier

was called *féinnid*, *féindid*. We can thus understand how, as the Book of Rights makes clear, the powerful kings of Tara and Cashel kept the territories around those strongholds in the occupation of subject states, instead of colonizing them with branches of their own race. By this means they held at their disposal, at all seasons and for indefinite periods, the forces of the subject peoples almost in the condition of a standing army.

That *fiana* meant levies of inferior political status is, I think, apparent in the verse from a poem on the death of Brian Catha an Dúin (A.D. 1260)—do ghoin a bfián ar mbranán—which has reference to the game of *brandub*, resembling chess, and is translated by O'Donovan "their *pawns* (*fián*) have checkmated our king." Here *fián* denotes the pieces of inferior status in the game. The epithet *ri for fiánaib*, which occurs several times in Gilla Coemáin's poem on the high-kings, is seen to have a special significance. It means an *over-king*, for such alone had power to call out the *fiana* of the subject states. The *fiana* were not mercenary troops. A mercenary was called *amus*; mercenary service, *amsaine*.

We do not hear of contemporary *fiana* in the Annals. They probably belonged to no later period than the completion of the Milesian conquests, which virtually came about in the fifth century, before our contemporary political records begin. By that time the subject states had probably attained the fixity of conditions indicated in the Book of Rights. When the stress of conquest had passed away, the existence of professional armed bands on an extensive scale must have been felt to be a burden and a danger. The *fiana*, therefore, are prehistoric; but that such a class could have been invented for literary purposes is inconceivable. Their existence is a fact preserved by a genuine and vivid, if somewhat idealised, tradition.

How and by whom was the literary tradition of the *fiana* maintained? We can answer with certainty that it was not maintained by the literati of the dominant race. The great list of 187 tales in the Book of Leinster contains only four or five titles that can be taken to refer to the Fenian cycle. The almost complete absence of pieces in Old Irish, or bearing linguistic evidence of an earlier than

Middle-Irish casting, confirms the testimony of the list. The Fenian literature, as a body, came into the great literary schools no earlier than the Middle-Irish period.

Does not this prove too much? If hardly any traces of Old Irish are found in the earlier Fenian literature, must we not conclude that the Fenian story itself is a Middle-Irish development? I do not think so. We have to consider the different circumstances in which the dominant Milesians,<sup>1</sup> or Scots, adopted the two heroic cycles. This race appears to have had no body of ancient hero-lore peculiar to themselves. The romance of their past grew up around a skeleton of artificial history, pieced together by the schools. Upon this structure were overlaid various patches of the traditions of the older races.

It was apparently during the seventh century that the Milesian poets adopted the Ulidian hero-lore.<sup>2</sup> We find them about the same period adopting the Ulidian scheme of history. Dr. MacCarthy (Todd Lectures, vol. iii) finds the oldest traceable effort to devise a history of pre-Christian Ireland in one of the "Synchronisms" preserved in the Book of Ballymote. Applying chronographical tests, he says that this document "may date from the end of the sixth century." The only detailed piece of Irish "history" in the document is a list of the Ulidian kings from the foundation of Emain to the period of the Ulidian epic. In it, and not in Tigernach, occurs originally the statement that nothing of Irish history is known or credible prior to the foundation of the Ulidian capital. Clearly this earliest history is of Ulidian origin, and is copied into a document embodying in a crude form the Milesian theory of ancient Ireland. It would appear from all this that the Ulidian remnant was the first section of the Irish to cultivate a written literature dealing with matters Irish and secular. For this purpose they were specially advantaged. They had a rich hero-lore, a proud tradition, and their country was the scene of

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<sup>1</sup> I use this term to designate the dynastic races of Tara and Cashel in the historical period. They cannot have risen into prominence long before St. Patrick's time.

<sup>2</sup> The occurrence is symbolised in the story of the "recovery" of Táin Bó Cualnge.



St. Patrick's earliest and most thorough labours, which brought the new stimulus of Christian and Roman literary culture, of thorough familiarity with the arts of writing and reading. Between their conversion to Christianity and the seventh century, the Ulidians appear to have secured for themselves a literary primacy, amounting nearly to a monopoly of Irish secular literature.

Hence the Milesian writers, when they adopted the Ulidian hero-lore, adopted it as a classic, with all the extreme reverence shown by people new to any form of culture towards those from whom that culture is received, and by whom it has been developed. The Ulidian sagas, having once passed into the hands of the dominant race, became rigidly crystallized, and ceased to evolve. Most of the changes they afterwards suffered were due, not to invention, but to the limitations of the scribes.

The early history of the Fenian hero-lore was quite different. This cycle remained in the possession of the subject races apparently until about the tenth century. As the Milesians, though masters of nearly all Ireland, never colonized more than about one-third of the country, the remaining two-thirds continuing in the occupation of the older races and under the rule of their native kings, it is evident that this epic of a subject race had an extensive public to whose sympathies it could present a strong appeal. Thus it must have spread from North Leinster, where it first took shape, through a large part of Ireland, ultimately reaching the furthest bounds of Gaelic speech. The period I postulate for this extension is the early centuries of Milesian domination, mainly between the years 400 and 700. During this time the Fenian tradition must have been purely oral, and therefore susceptible of local development to any extent. It seems to have taken a particularly strong grip of the Ivernian population of West Munster, the region around Loch Léin becoming a second home, not only for the cultivation of the epic, but for the life and actions of the heroes. The story of Diarmaid must have been developed among the Corcu Duibne, whose territory embraced the modern baronies of Corcaguiny and Iveragh, and extended eastward to Loch Léin.

In the published portions of the cycle previous to this present volume, the part of Goll and his kindred has not been relatively prominent. But one has only to go upon the track of Fenian folklore among the Connacht peasantry of to-day, to find that in that region Goll is the foremost hero of nearly every tale. The race of Goll, the Clanna Morna, as already stated, were believed to have been a sept of the Connacht Fir Bolg.<sup>1</sup> Naturally this branch of the Fiana was not made much of either in North Leinster or West Munster. These regions adopted Fionn as their chief hero; and the Clanna Morna were his hereditary foes. It was the descendants of the Fir Bolg, who then and since then were numerous in the western province, that magnified the part of Goll. In Donegal, as in Connacht, Goll is the chief popular hero of the Fiana, the paragon of valour. Donegal also was Fir Bolg territory until its conquest by the sons of Niall, and after conquest was largely peopled by vassals of the Fir Bolg race. The Duanaire shows that the western and north-western sub-cycle of Goll and his kindred found full expression at an early date in written literature. As in the western folk-tales, so in a number of these poems, Goll is made superior to Fionn in valour and truth.

Niall?  
(Icelandic sagas)

It may be asked why, if the Fenian cycle was thus spread over Ireland, and accessible to the Milesian writers at all points, it was not taken up by them in preference to the Ulidian cycle, which, until the seventh century, was confined to one remote district. The question has already been partly answered. The Ulidian cycle came armed with the great prestige of letters. But a still more potent reason must have operated. In the seventh century the Ulidians were a free race. There is no sufficient proof that, at this period, they accepted even the suzerainty of the Uí Néill. Their hero-lore invariably represents them as something more than free, holding their own against "the four great fifths of Ireland." In order to bring the scene of action within their own familiar bounds, the author of *Táin Bó Cualnge* had to adopt the dramatic device of casting on his heroes a spell of sickness,<sup>2</sup> during which the otherwise

<sup>1</sup> Magh Maen, in south Connacht, was their home.

<sup>2</sup> The episode of the sickness, as Mr. Nutt urges upon me, can hardly have been a mere literary device. The device lay in the use made of the episode.

impossible is accomplished—the Ulidian territory is overrun by enemies. A conquering and dominant aristocracy could appreciate such a story of freemen coming from freemen. On the other hand, the Fenian epic was in form and essence the story of a vassal race. We have seen that it was distinctive of freemen that they could not be kept in military service beyond a stated short period in each year, and could not be called out during seed-time or harvest to go upon expeditions. To belong to a permanent military service was the part of vassaldom; and vassaldom therefore was the most prominent character of the Fenian story. The whole Fenian tradition must thus have been repugnant to the sympathies of the free Milesians. Again, the Fenian hero-lore was kept up and cultivated by the conquered races, whom, even in the tenth century, the conquerors still called *doer-thuatha*, unfree peoples, reserving the title of *soer-chlanda*, free races, for themselves. When we see the deep repugnance with which a modern few, identifying themselves with a bygone era of conquest, regard the native language and literature of the Irish people, we can understand how the Milesian conquerors, while the memory of conquest was still green, must have looked upon a literary tradition, not only peculiar to the subject peoples, but itself redolent of their subject status.

The inclusion of a Fenian tale in the Psalter of Cashel (about A.D. 900) is the first evidence we have of the adoption of the cycle by the ruling race; and the context of this tale proves that it came fresh and unchanged from non-Milesian hands. By this time a new school of Irish learning had come into being, presided over by the chief *flidh* of the Milesian courts. The main work of this school was to reconstruct the early history of Ireland, and the central theory of its Irish history was that Ireland had been subject to the Milesian race for ages before the Christian era. The method of work was to make a study of the whole mass of popular mythological and heroic tradition, assigning to it a chronology which did not exist within it, and arranging all the events of tradition in a definite order of succession. It was for this reason that a knowledge of tales by the hundred became such an extraordinary feature of Irish secular learning. The note appended to the list of tales in the Book of Leinster is fairly decisive on the point. The *filí*, or man of letters, took rank according to the number of traditional stories

at his command. But, says the note, "he is no *fili* who does not *harmonize* and *synchronize* all the stories." [O'Curry is responsible for this rendering of the technical verbs employed. Whether or not he has given their exact meaning, there can be no doubt that they refer to some sort of correlating process, and, as a matter of fact, the schools did endeavour to harmonize and synchronize the stories, and presented them as a continuous history with dates.]

The prejudices of conquest had by this time grown feeble. Christianity, apart from its principle of universal brotherhood, had contributed in two ways to elevate the conquered. The territorial organization of the Church was based on the political order of the fifth century. It was contrary to the Church's interest that this order should be disturbed. Hence we find that, in the tenth century, the petty states were, in most cases, ruled by the same dynasties as in the fifth. Two-thirds of these dynasties were of the older races. They remained tributary to the conquerors, but otherwise were apparently equal in franchise. Five centuries of dynastic permanence were in themselves a patent of high nobility. In the second place, a great number of the famous churchmen and religious men of letters were, from the first, drawn from the subject peoples. This fact alone must have tended strongly to equalize the status of conquering and conquered.

Intermarriage with the older dynastic families must have done much to abate racial prejudice. In course of time, the distinction between free and unfree necessarily lost its racial significance, for even an unpaid debt might suffice to disenfranchise the debtor, though of free race.

But the new theory of history made it absolutely necessary to associate the conquering people with the traditions of the conquered. It was from these traditions that the early history was manufactured. It was not possible to set up a Milesian dynasty in remote antiquity, and yet to hold it detached from all antiquity. Thus at first the Ulidians, though their own story tells nothing of it, and all the other ancient dynasties in turn, were woven into the kindred of Milesius of Spain. The whole Irish aristocracy was grafted on a single genealogical tree. Having transcribed all that I could find of the pre-Christian genealogies,

having analysed them, and compared them name by name, pedigree by pedigree, I state here the conclusion—it would be too long to state the argument leading to the conclusion—which, in my opinion, is established beyond a shadow of doubt. The authentic genealogies reach back in no instance beyond the year 800 A.D. All the material referring to any earlier date, and therefore the whole genealogical scheme uniting the earlier lines to the Milesian main stem, is the work of the synchronizing and harmonizing school.

It is rather remarkable that the oldest and chief authority which I have found cited for early composite genealogies is the Psalter of Cashel. This compilation, therefore, particularly belongs to the harmonizing school of history. Thus already in the tenth century, the new theory of racial unity, of a common descent for all the free Irish, had found acceptance in the Milesian courts. The establishment of this theory must have marked the final disappearance of race prejudices. The only races excluded from the genealogical unity were the Galeóin, the Fir Domnann, and the Fir Bolg, for these races had sunk into complete vassaldom, and their dynastic lines had disappeared. If any petty kingdoms of these races had survived, they would almost certainly have been included in the Milesian comity.

It is, therefore, not merely a coincidence that, in the Psalter of Cashel, the hero-lore of the subject peoples makes its earliest appearance known to us in the hands of the dominant race. The time had arrived when the racial and political import of the Fenian sagas could be ignored, and their wider appeal could be accepted without prejudice. Nevertheless, even in the further developments of the cycle, there is a clear note of sometimes covert, sometimes unconcealed, hostility to the masters of Ireland.

It only remains to point out the traces of the later manipulation of the story from the specially Milesian standpoint. We have already seen that there is the Battle of Cnucha without Conn and the Battle of Cnucha with Conn; the hurling match on the green of a certain fort and the same hurling match in the presence of Conn at Tailtiu. On the other hand, we find events peculiar to the Milesian story; and in one version the Fiana are absent from mention, in another

version they take a leading part. The Battle of Mucrama is one of these. The death of Coirbre Lifechar is another. It is usually told that Coirbre fell by the hand of Oscar, and Oscar by the hand of Coirbre, in the Battle of Gabair. I once imagined that this event was almost certainly historical, as the tradition of the death of a high-king and the manner of his death about A.D. 800 was likely to have been faithfully preserved. My faith in traditions dating from A.D. 800 was shaken by the discovery that the three joint kings who succeeded him, the Fothads, were a triad of divinities whose father was Lugh Lámfada; it was further shaken on learning that Coirbre, according to another story, was slain by a Munster prince. Wherever we find the Milesian kings of Meath or Cashel in the Fenian tales, or the Fiana in tales of the Milesian rulers, we find a story shaped or revised in the tenth century or later.

Unlike the Ulidian epic, the Fenian cycle thus became the property of the whole nation without any burden of learned prestige. Its credentials were solely popular. Its general character and scheme were, indeed, too firmly fixed in the popular mind to admit of change. Otherwise it was open to every kind of development, as the taste of the author and the public might dictate. Even a writer schooled in the Ulidian tradition might endeavour to archaize the story. One at least of the poems edited by Windisch is, I feel sure, a *tour de force* produced in this way.<sup>1</sup> But in general the Fenian tales and poems were composed in the current language of prose and poetry, requiring no gloss. This fact, combined with the circumstances of their earlier history, enabled the Fenian sagas to oust completely from popularity the far grander and more impressive epic of the race of Rudraige.

The history of the Fenian epic, as I have essayed to reconstruct it, offers an easy solution of several problems. It explains the form of the heroic narrative, and the peculiar rôle of the heroes. It explains the long-deferred appearance of the epic in written literature, and its forward state of development when at length it does appear. It explains also the almost exclusive popularity of the epic—its position for many centuries as the chief hero-lore of the Gaelic-speaking races of Ireland and Scotland.

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<sup>1</sup> "Irische Texte," p. 162.

The legend of the Fiana, as it spread from race to race, from the Galeoin to the Erneans and the Fir Bolg, from these to the ascendant Scottic aristocracy, was constantly undergoing reformation, and at no time acquired, like the Ulidian story, a classic and final form. It remained always modern, not only in its language, but in the sense of being entirely the property of each succeeding generation of story-tellers and ballad-makers. In this way, it retained the power of constantly and freely assimilating new elements. A bold device—the addition of more than a century to the lives of two of the heroes—enabled the epic to secure for itself the most commanding figure in Irish history, St. Patrick, and to develop a humorous side in the contrast between pagan and Christian ideals. The hitherto published examples of this development belong to the modern period; but a number of much earlier specimens will be found in this volume. It is somewhat amusing to find some present-day writers themselves so deficient in humour as to imagine that, in the debates between Patrick and Oisín, the laugh is turned against Christianity. In the older examples, as is usual in the older literature, the humorous aspect is never stripped to the skin.

The survival of Oisín and Caoilte until St. Patrick's mission probably did not originate in the conscious purpose of introducing the Christian element. Its motive was similar to that which endowed Findtan and Tuan with a still more marvellous longevity. The early native writers were well aware that the art of writing, to whatever extent it may have been practised in pre-Christian Ireland, was not commonly applied to general literary purposes before the time of the Christian scribes. St. Patrick himself taught the alphabet. Oisín and Caoilte lived on, so that they might meet those who were able to *write* the story of the Fiana. Thus we find that two of the poems in the Duanaire commence with the injunction addressed to a Christian scribe, "Set this down, O Brogan, in writing."

The same power of assimilation enabled the story to attach to itself the legends of the mighty ancestor-kings of the Milesian race, Conn and his successors in Tara, Cathair Mór in Ailiu, and Ailill Olom in Cashel. So thoroughly popular, too, was the development of the epic that it found no difficulty in admitting the Norsemen into

the narrative—a glaring anachronism which must always have been patent to the learned. The history of Alexander the Great compelled the admirers of the Fiana to make them also the conquerors of distant Oriental regions. Thus arose the *echtra* or oversea expedition, of which the Duanaire contains two elaborate specimens—the least interesting of all its contents, their virtue seemingly comprised in exciting popular wonder about distant and unknown lands. (At present the term *eachtra* seems to denote any prose tale of a heroic nature or connected with heroic legend, a tale in verse being called *laoidh*.)

The Norman invaders were too modern and familiar to find a place in the action of the epic, which nevertheless has ingeniously contrived to work them in by way of prophecy. Two of the poems in the Duanaire are devoted to prophetic accounts of the Normans in Ireland.

To sum up, the story of Fionn appears to have arisen, like most primitive hero-lore, in the region of mythology. It obtained a peculiar development among the ancient vassal race of North Leinster, the Galeoin, who impressed on the life of the heroes the character of professional warriorship, permanent military service being a special obligation of unfree races only. Ignored by the dominant peoples, the story in this form spread widely among the subject states, and received various local developments. By the ninth century, it had begun to be written down. The old ideas of racial inequality had then lost most of their force; the status of permanent military service had long ceased to be prevalent; and so the stories of the Fiana came gradually to be accepted even by the dominant race on their merits as literature. Unfettered by prestige, the sagas were susceptible of unlimited development, and were free to adapt themselves to popular taste. In time they ousted all their rivals.

#### 4. THE CHARACTER OF THE FENIAN EPIC.

Primitive epopee appears to be the product of a kind of rationalizing or humanizing process. The oldest forms of folklore were doubtless the nature-myth and the anecdote. In the myth, the mysterious forces of nature are deified, and the phenomena they



produce appear as the wars and quarrels, the loves and procreations, the incarnations and metamorphoses of the gods. In course of time, as mythology develops, the original meaning of the events becomes obscured, until at length the whole story becomes cloudy, mystical, and irrational.

Side by side with such a mythological tradition, we must be convinced that every fairly intelligent race possessed a body of purely human anecdotes, dealing with the traditional history of the race itself, and the deeds and sayings of its most memorable men and women. The primitive epic seems to be a sort of rationalizing and humanizing conquest of the myth by the race-tradition. The hero—originally a mere warrior or prince of the race—assumes the rôle of the nature-god; and the superhuman material of mythology is subjected to a human form. The myth, however, is not wholly discarded; for the worship of the gods assures its preservation. Thus primitive hero-lore is always on the borderland of natural religion; the heroes are of the kindred of the gods; the gods share in their fortunes; but many of the deeds ascribed to the heroes are almost transparently duplicates of the deeds achieved by the deified forces of nature, life and death, light and darkness, summer and winter, fair weather and storm, sun, moon, and stars, earth, wind, water, fire.

Miss Eleanor Hull has given us a very interesting account of the mythological elements of the Ulidian epic. In investigating the early genealogies, I have seen enough to indicate that a much fuller connexion between the Ulidian story and the older mythology remains still to be traced. In the Fenian epic the mythological element is less prominent, chiefly because the Fenian epic, as we know it, is the product of a comparatively modern period when Christianity had largely destroyed the vitality of mythological tradition, reducing it from a living growth to the condition, as it were, of dry timber.<sup>1</sup>

Nevertheless, the Fenian epic retains clear traces of its mythological beginnings. These traces are most visible, if not exclusively

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<sup>1</sup> I refer here to the mythological features of the narrative. As a matter of fact, the direct link with mythological story is, if anything, stronger in the Fenian than in the Ulidian legend.

visible, in connexion with the principal hero, Fionn, proving apparently that this central figure, at all events, has persisted from the earliest phase of epic literature, and that the later and special features of the story are accretions due to the historical causes already indicated. Fionn is a demigod. On his father's side, he is a hero of the ancient Gaiians. His mother is the daughter and granddaughter of the gods. She was Muirenn, daughter of Tadhg son of Nuadhu. It is commonly related that this Tadhg and his father were druids. But in the *Agallamh* (see "*Silva Gadelica*," translation, p. 225), among the various rulers of the Tuatha Dé Danann is mentioned Tadhg son of Nuadhu *out of the beautiful sídh of Almu*. Tadhg, therefore, was one of the immortals who dwelt in underground 'mansions of great beauty; and more than that, Almu or Almhain, Fionn's own habitation, was itself one of those dwellings of the gods. Fionn was great-grandson of the deity, Nuadhu, whose name has been found in several pagan Celtic inscriptions in Britain.

Like Hercules, Fionn was a mighty slayer of fierce and destructive monsters; and one of the poems in the *Duanaire* is mainly devoted to this part of his character or story. In modern times, this function of the hero and demigod has been transferred to St. Patrick.

Fionn, the great hunter, may also belong to the mythological period. Apollo was a god of the chase. One of the synonyms by which Lugh, the favourite deity of the Celts, was known in ancient Ireland was Conmac, 'hound-lad,' or Mac Con, 'lad of hounds.' On the other hand, in its historical aspect, the Fenian epic embodies the tradition of a professional warrior-caste, to whom the chase, in a country abounding with wild animals, must have been a customary recreation. Thus the characteristic prominence of hunting in the epic is capable of a less remote explanation than the mythological one.

The enormous numbers of wild animals killed in the Fenian hunts might be taken by many as an instance of that weakness of Irish literature for exaggeration which is often and justly contrasted with the reserve and sense of proportion characteristic of Greek literature and of the modern literatures under Greek influence.

But in a country abounding with game, the battue might well exceed anything in contemporary experience. I find it related, in what purports to be a sober statement of fact, that in a single day's chase, held by Prince Esterhazy, there were killed 80 foxes, 100 wild boars, 160 deer, and 300 hares; and that in the course of a more prolonged hunting expedition by a king of Naples in Austria, the game taken included 5 bears, 18 wolves, 17 badgers, 354 foxes, 1,145 does, 1,625 roebucks, 1,820 boars, 1,950 deer, 11,121 rabbits, 12,385 partridges, 15,350 pheasants, and 16,354 hares.

For many other intimate relations between Fionn and the immortals, the reader may consult *Agallamh na Seanorach*. Though not itself ancient, this tract appears to contain much matter of great antiquity, such as the mythological traditions of Almu mentioned above. Many of the anecdotes are inconsistent with each other; and the whole seems to have been a rambling compilation of traditions of the Fiana from all sources. It has occasional quotations from poems to be found in the *Duanaire*.

Leaving to experts the further investigation of the Fenian epic as related to mythology, I now turn to the story as we find it. It seems to have first taken the shape of a distinct epic as the narrative of a blood-feud or private war, *fich bunaid*, as it is called in the *Macgnímartha*—an hereditary vendetta. A similar foundation belongs to many of the Greek tragic tales. The duty of avenging a kinsman's blood, even though shed in open battle or for a just cause, was a prime element, one might say, of the religion of primitive races. Every homicide started a new and apparently interminable movement of fate. Even a compact of peace or the formal acceptance of the *eric* or compensation allowed by law was often of no avail to still the voice of blood. Thus the hero-tale that commences with a slaying, contains from the first all the elements of a dark impending tragedy. Such a tragedy is the story of the Fiana.

In the *Macgnímartha* the inexpiable feud arises out of the killing of Cumhall in battle by the Luagni and the House of Morna. Whence it was the destiny of Cumhall's unborn son to follow the game of vengeance to the end. We may, I think, assume that a

simple version of the story was at one time current, in which Fionn avenged his father by slaying the chiefs of the Luagni and the Clanna Morna, and in turn perishing at the hands of their kindred. But in the later versions of the story, developed probably far away from the southern bounds of Meath, the Luagni, an obscure vassal race in historic times, are no longer thought worthy of prominence; and their place is taken by the Milesian kings of Tara. Conn of the Hundred Battles becomes the chief enemy of Cumhall. Goll mac Morna held the post of commander of the fians or professional fighting bands under the high-king Conn. The command is taken away from Goll by Conn, and given to Cumhall of the Galian race, who banishes Goll from Ireland. This Goll episode is absent from the *Macgnimmartha*, and, no doubt, originated in Connacht.

Later on, Conn quarrelled with Cumhall, and deprived him of the command, recalled Goll to Tara, and with his aid made war on Cumhall and the Leinster fians. The issue was tried in the battle of Cnucha, supposed to be Castleknock, near Dublin. Cumhall was slain by the hands of Goll and his brothers. Thus the blood-feud began, the parties to it being on the one side the kindred of Cumhall, the House of Baoisgne, and on the other side the House of Morna and the high-kings, viz., Conn, his son Art, Cormac son of Art, and Cairbre son of Cormac.

Fionn, a new-born infant, was carried off into hiding from his father's enemies. His youthful exploits are related in the *Macgnimmartha*. When he came to man's estate, a reconciliation came about between him and Conn. This feature of temporary pacification serves to heighten the tragedy, and is found not only in the main story, but in several episodes. Thus, Fionn becomes temporarily reconciled also to Goll, to Diarmaid, and in the very striking first poem of the Duanaire to the hero Aedh Rinn. The reconciliation in the main story also serves to provide a period of peace in which tales may be told of the great hunting exploits of the Fiana, the destruction of monsters, the holding of feasts, the defence of Ireland against foreign invaders, many supernatural encounters and adventures, expeditions over-sea, and a rich and unlimited variety of other episodes, which could not take place in the midst of an implacable vendetta. Of all the episodes, the most striking

and elaborate is the well-known story of Diarmaid, evidently of West Munster origin.

Then comes the inevitable rupture of the peace. No writer attempted to compile the whole Fenian story in one consecutive narrative. It was always dealt with piecemeal, and the sequence of events thus escapes being indicated. But it is almost necessary to suppose that the rupture between Fionn and Goll took place while Fionn was still on fairly peaceful terms with the other section of his enemies, the kings of Tara. The story of the final war between Fionn and Goll was no doubt chiefly elaborated in Connacht. Several of the poems in the *Duanaire* deal with it; and in them, while Fionn is always the more powerful, Goll is the greater and the nobler hero. The end of it was that Goll was cut off from escape on a rocky promontory, reduced to the last extremities by hunger and thirst, and at length slain.

Thus the issue is left between Fionn and the royal house. The making of this portion of the story appears to have been done mainly in southern Ireland. Even while the peace remains, Fionn is usually exalted in numerous suggestions above the high-king Cormac. During the Christian period the dominant dynasties of Meath, Connacht, and Ulster all regarded themselves as descended from Cormac, who is depicted as the most majestic of all kings of Ireland, and is himself the foremost hero of a considerable cycle of tales. Throughout the same period, the line of high-kings claiming Cormac as their ancestor was incessantly engaged in efforts to maintain its suzerain claims over southern Ireland; and its efforts were incessantly and vigorously resisted. Hence we may safely infer that the glorification of Fionn above Cormac, a Leinster warrior chief above the forefather of the chief dynasties of "Conn's Half," was not likely work for northern poets, and was a congenial task for the poets of the south. Fionn is represented sometimes at peace with Cormac, sometimes at war with him and victorious over him. When Cairbre son of Cormac becomes king, it is war to the end. In the Battle of Gabhair, Cairbre and Oscar, grandsons of Fionn, fall by each other's hands; but the Fiana are hopelessly overthrown. The remnant of the House of Morna take vengeance for Goll by assisting the king to crush the Fiana of Fionn. Fionn

himself is slain in a separate engagement, his slayers being three sons and a grandson of Uirgrenn. Uirgrenn was chief of the Luagni, and took part in the killing of Cumhall which caused the feud. He was afterwards slain by Fionn in vengeance. The tragic story of the Fiana thus ends as it begins among the ancient races of northern Leinster.

The characters of the principal heroes of the epic are for the most part of a single type, embodying three fixed traits—courage, generosity, and courtesy. Such are Oisín, Oscar, Diarmaid, Mac Lugach, Faelán, and many others. Goll varies a little from the type, in that his frequent plight of adversity enables the poet or narrator to endow him with a peculiar fortitude and endurance. Caoilte also diverges a little from this common mould. He is usually represented as pre-eminently a gentle-hearted and love-worthy hero. A few of the heroes have their individual traits more strongly and consistently worked out.

The character of Fionn appears nearly always to have been clearly recognized by the narrators. It is a peculiar character. Officially—if one may so speak—he is posed as the embodiment of greatness: he is valorous, of boundless generosity, of high courtesy. But the burden of vengeance and of fate casts a dark shadow on the more intimate folds of his mind and heart. He is cautious, subtle, and deliberate, darkly vindictive, never wholly placable, sometimes well-nigh treacherous. One might almost imagine him to be a prophetic symbol of the modern great state, magnificent in its undertakings, lavish in hospitality and in giving and spending, dignified in every peaceful relation, commanding constant tributes of admiration; and yet behind all this—suspicion, craft, selfishness, great depths of meanness, no true and full acceptance of the dictates of honour, compassion, and generosity, no weakness for the moral law in the exercise of sovereign opportunity. This hard and selfish character must have manifested itself to our forefathers in certain strong figures among the warlike kings of the tenth, eleventh, and twelfth centuries; of whom the annals now and then relate the most ruthless and unconscionable deeds, and other deeds of fearless valour and noble generosity, ending all with an obit of superlative glorification.

Conán mac Morna is another clearly individualized personage. In the later developments, apparently of southern origin, Conán becomes a laughing-stock. There is nothing humorous in his earlier portrait. He has all the courage of the hero-type, but entirely lacks its courtesy and generosity. Hence he is called *peap millte agur mór-buabarta na Féine*, 'the wrecker and great disturber of the Fian,' not the terms to describe a comic character. The early epic is a tragedy, not admitting laughter even into its peaceful interludes. The sole humorous element is late and external to the story—Oisín's difficulty in embracing Christian ideals of life. This feature already appears in the Duanaire, but is treated with great reserve. In later poems, it becomes a subject of free facetiousness.

Not least remarkable among the contents of the Duanaire is the group of short poems of three stanzas and upwards. They relate no incident of the epic, and describe no portion of its apparatus. The narrative and descriptive poems of greater length appeal to the ordinary audience that loves a traditional tale; and, as I have already said, there is proof that these poems reached the people, and became incorporated in their folklore. The shorter poems make no such appeal, nor are they of the character of the metrical insets that are so often found in the Middle-Irish prose tales. They are therefore independent compositions, presenting to us a thought or group of thoughts which the narrative created in the mind of the poet. They seem as spontaneous and irresponsible as the song of a bird when the rain-clouds have gone by; there is no attempt to give them an outer framework. The passing notion is committed to its wording, and no more said. They are something like sonnets, but free from the heavy pretentiousness of the claim that the sonnet always makes, and does not always make good. It is fortunate that we have them; for they reveal to us a great deal of the mind and poetic ideal of the makers of the Fenian poetry. They show that these were writers, students of their art, and not merely versifiers of tales for popular consumption; that they were poets who could compose to please their own taste, for the little pieces aim at no public reward. In no case is the name of the poet

attached to them. His recompense is neither fee nor fame. Yet, though writers and students of their art, these poets belong not to the closet, but to the open air. The beautiful sleep-song of Grainne to Diarmaid begins as tenderly as though it were sung in a luxurious mansion, but quickly reminds us of wooded glens and heathery mountain slopes. In truth, nearly all our ancient literature was written within twelve paces of nature's own domain, wherein the writer was a constant dweller, not a visitor. So, too, when these poems tell us of the deeds of men, the poet is intimate with the whole reality that is the basis of what he describes—perhaps, indeed, was a sharer in the battle or the chase. Cormacán the Poet wrote the noted historical poem on the Circuit of Ireland by Muirchertach of the Leathern Cloaks in 941. Cormacán himself put on his leathern cloak, and stepped forth from Ailech with the thousand veterans, entered with them the royal fortresses, heard his master dictate submission, saw the golden fetters placed on the limbs of princes, slept out in the snow, listened to the music he describes, of the hail-stones at night rattling on the leathern mantles, marched over the mountains and the plains, forded the rivers, faced the hostile provincials, carried his life in his hand from Ailech to Ulidia, from Ulidia to Leinster, from Leinster to Cashel, and thence through Thomond and Connacht, and back again to the ramparts of Ailech. So when we read these ancient poems of battle and feast and chase, we know that much of their content has at least a true and close relation to the experiences of living men, and is not filtered down through a long succession of theatrical conventionalities from book to book, as is so much of the imaginative literature of modern times.

All the poems in this instalment of the *Duanaire* are written in the ancient syllabic non-accented metres. Various metres are employed, most of them arranged in quatrains of four verses, with seven syllables to the verse. The quatrains are printed as distichs, two verses to the line, which is the arrangement of the ms. and of nearly all ancient mss. The reader of modern Irish should bear in mind, in reading Old or Middle Irish poetry, that the modern accentuation of one syllable in each word must be carefully avoided if it is desired to appreciate the metrical value and rhythm of the poems. All syllables, in whatsoever position, and however lightly



accented in modern pronunciation, must be regarded as equally accented in the olden poetry. Thus in the first stanza of the *Duanaire*, *Fínn* and *Uáilgínn* should be read so as to rhyme fully. The second syllable in *Uáilgínn* should be accented as strongly as the first, not lightly passed over, as in the modern pronunciation. The same applies to all syllables in every verse, no less than to the rhyming syllables. Again, there are no slurred consonants making one syllable of two, as at present pronounced. The word *uáill* has to be read *u-áill*, not *úll*. Except the mute *p*, every consonant requires its natural sound as if at the beginning of a word.

#### THE RACE AND HOME OF FIONN.

The genealogical accounts of Fíonn are widely various, and form a striking example of the freedom taken by the genealogists in their dealings with the prehistoric period. In his great "*Book of Genealogies*" (R. I. A. copy, p. 485), *Dubhaltach Mac Fíir Bhisigh* quotes six different pedigrees for Fíonn, the sole point of agreement in the six being that Fíonn's father was *Cumhall*.

Two of the pedigrees trace his descent to *Nuadu Necht*, thus :

- |                 |                      |
|-----------------|----------------------|
| 1. Nuadu Necht. | 1. Nuadu Necht.      |
| 2. Baoisgne.    | 2. Fergus Fairrge.   |
| 3. Subhalt.     | 3. Soalt.            |
| 4. Trenmor.     | 4. Alt.              |
| 5. Cumhall.     | 5. Cairbre Garbhron. |
| 6. Fíonn.       | 6. Baoisgne.         |
|                 | 7. Mudh (Mugh).      |
|                 | 8. Buan.             |
|                 | 9. Fergus.           |
|                 | 10. Trendorn.        |
|                 | 11. Trenmor.         |
|                 | 12. Cumhall.         |
|                 | 13. Fíonn.           |

*Nuadu Necht* is the god *Nuadu*, regarded as ancestor of the royal line of *Leinster*, *Dal Niadh Corb*. He figures in the list of prehistoric high-kings of all Ireland. In these pedigrees, therefore,

the genealogists claim Fionn as a Leinsterman, and ennoble him by attaching him to the ruling race.

A third pedigree runs as follows :—

1. Sen.
2. Deadhadh (Dedu).
3. Daire.
4. Forgoll.
5. Goll.
6. Fer da roth.
7. Baoisgne.
8. Cumhall.
9. Fionn.

Dedu son of Sen is a mythological ancestor of all the branches of the Ivernian or Ernean race. The Erainn of Munster are called Clanna Dedad, descendants of Dedu, in the Ulidian sagas. This pedigree deals with Fionn as an adopted hero of the Erainn, the ancient Iverni.

Two other pedigrees claim him for other Munster races. "Fionn son of Cumhall, son of Baoisgne of the Orbhraighe of Druim Imnocht." "Fionn son of Cumhall, son of Baoisgne, son of Oiche, of the Corca Oiche of the Fidhghenti." The Orbhraighe of Druim Imnocht are apparently a sept of the race whose name is retained by the barony of Orrery, County Cork. The Ui Fidhghente were their neighbours. The Orbhraighe were tributaries of Cashel; the Ui Fidhghente, comprising the petty kingdoms of Ui Chairbre Aebhdha and Ui Chonaill Ghabhra, both within the present County of Limerick, were free States of Munster, claiming common descent with the dynasty of Cashel. These two pedigrees further exemplify the cultivation of the Fenian epic transferred to Munster.

The sixth account of Fionn's descent given by Dubhaltach—fifth in his order of statement—is endorsed by him, doubtless because alone it agreed with general tradition, "Others say—and it is true—that he was of the Ui Tairrsigh of Ui Failghi. The Ui Tairrsigh were a vassal-people. They were specifically of the Luaighni of Tara, and of the Fir Cul of Bregia; and this is one

of the three houses from which the fian-kingship of Ireland was wont to be filled, for the king of the fian of Ireland was king of the Buaighni or of the Luaighni."<sup>1</sup>

Dubhaltach had a good warrant for preferring this account. It was not only that intrinsically it appeared more genuine than the others; for when we find conflicting pedigrees of a national hero, or even of a modern plutocrat, one giving him a plebeian, others a regal descent; one assigning him to a submerged race, the others attaching him to still extant dynastic families, we have little doubt as to which version is the more likely to have been meddled with. But that Fionn belonged to the sept Ui Tairrsigh happens also to be the oldest doctrine of his origin known to us. It is the doctrine of the oldest of the Fionn-sagas, the *Macgnimmartha*.

"The Ui Tairrsigh of Ui Failghi" means that they were located in the territory of the Ui Failghi, one of the chief free dynastic races of Leinster, whose name is perpetuated in the modern baronies of East and West Offaly, County Kildare. The name Ui Failghi, descendants of Failghe, is traced by the genealogists to the prehistoric Ros Failghe, son of Cathair Mor, but is more probably derived from the noted Failge Berraide, a king of North Leinster in the early Christian period. It was in his time that the plain of Meath, west of Bregia, was wrested by the race of Niall from the Leinstermen (see "Annals of Ulster," A.D. 515). Fionn's home at Almha is on the border of the modern Offaly.

The Ui Tairrsigh are stated in the *Macgnimmartha* to have been a sept of the Corcu Oiche of Cuil Chontuinn, which must have been somewhere in North Leinster. This partly explains why he is claimed for another Corcu Oiche located in Munster.

Dubhaltach is apparently in error where he says that the Ui Tairrsigh were a branch of the Luaighni of Tara. In the *Macgnimmartha*, the Luaighni appear as rivals or enemies of Fionn's race. Moreover, on page 55 of his "Book of Genealogies," Dubhaltach quotes an older writer, who says of the Gaileoin

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<sup>1</sup> Asberaid araille 7 is fíor sin gurab do Uibh Tairrsigh do Uibh Failge dho. Aithechtuath na hUi Tairrsigh: do Luaighnibh Temhrach 7 dferuib Cul Bregb do sunnradh iad; 7 ase sin an treas teallach o ngabhthaob ri-fendecht Erenn, ar ba ri ar Buaighnibh no ar Luaighnibh ri fhian Erenn.

that they comprised the Tairrsigh, and "of these was Fionn the fian-chief." The Luaighni and the Gaileoin were distinct peoples.

Keating, in his "History of Ireland" (Irish Texts Society, vol. iv., p. 201), writing of the Fir Bolg, says: "Some antiquaries say that to them belong these three races which are in Ireland and not of the Gaedhil, namely, the Gabhraighe of the Suca in Connacht, the Ui Tairsigh in the territory of Ui Failghe, and the Gaileoin of Leinster." Fir Bolg here, as usually in the histories, means all the ancient race-elements which, having lost their dynastic autonomy through conquest, were excluded from the genealogical roll of freedom. The passage indicates that the Ui Tairsigh still survived as a sept within the period of Irish MS. literature. It appears to suggest that the Ui Tairsigh were distinct from the Gaileoin; but on closer examination it will be found that this view is not urgent. In the oldest historical period, gentile names in 'Ui' are distinctive, not of a whole tribal or racial organization, but of a sept or subdivision. Thus, in the Trinity College ms., H. 3. 17, p. 761: "Hui Fidcuire 7 Hui Saine 7 Hui Cairpri 7 Hui Taisce 7 Hui Cail 7 Hui Naisi 7 Hui Mail hec sund (haec sunt) septem genera Gailinga." Hence the Ui Tairsigh in the writers cited by Keating may have been named only as the most noted sept of the Gaileoin.

The Book of Ballymote (p. 140) gives an account of the vassal-peoples of Ireland. In the account is embodied an abridged version of the story of the Hostel of Mac Daireo, telling how the vassals under Cairbre Cat-head overthrew the free races of Ireland. A fuller version of the story is given in the Book of Fermoy. In the latter version we read regarding Cairbre: "He was of the Luaighni, and was king over them, for from among these the headship of the vassals used to be taken."<sup>1</sup>

This statement supplies a remarkable parallel to the passage already cited from the Book of Genealogies. In both, a king who is not the ordinary territorial king of a free race, but the king of a scattered and landless people, is selected from among the

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<sup>1</sup> Ba do Luaghribh do ocus ise ba rí f[oraib] air ba huaidhibh sen no gebthe cennus aif[thech.]

Luaighni. In the one case, he is king of the vassal-peoples of Ireland; in the other, he is king of the fiana of Ireland. But I have already shown that the status of fian-service was not compatible with the rights of freemen. The fiana and the vassals in the two passages are identical, or rather the fiana are the armed forces of the vassals, their forced levies fighting under the free kings.

The story of MacDareo's Hostel is followed in the Book of Ballymote by an account of the distribution of the vassal-peoples in the various free territories. The tract appears originally to have consisted of three sections: (a) a double list of the vassal-peoples, arranged according to *aicmi* or septs, and again according to *tuatha* or political groups;<sup>1</sup> (b) the story of the vassal insurrection; (c) an account of the territorial distribution of the vassals. All three sections are given in the Book of Ballymote; but the story is cut down to what was regarded as historically essential. In the Book of Fermoy, the second section alone is given, the story being told at full length, and with many embellishments. In H. 3. 17 (p. 740), the first and third sections are given, the story being omitted. The third section alone is given in the Book of Genealogies, p. 50. We have thus three versions of that part of the tract that deals with the distribution of the vassals. The three versions come from a common source, but none of them is derived from the other. It is evident from their variations that each of them comes independently from a very ancient ms., perhaps through a number of intervening copies. It is also evident that the original ms. was partly illegible to its copiers. Thus the three versions assist in the restoration of the genuine text, which may have been that of the Book of Glendaloch, cited at the outset by the Book of Ballymote. It is to be hoped that this important text may soon be published. Meanwhile, I have felt it necessary to prefix so much to the following passages from it, dealing with the distribution of the Gaileoin and the Luaighni, the chief rival races in the oldest extant story of the Fiana.

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<sup>1</sup> In the Book of Ballymote, between the two lists, come these words: *Aicmeda na nathach insin. A tuatha inao.* "The foregoing are the septs of the vassals. The following are their *tuaths*."

Attíadso na tuatha asa fail an<sup>1</sup> Gaileoin hi cuigiúid Lagen Tuath-Gabair. Teora fodla forairb .i. Tuath Fídga<sup>2</sup> agus Tuath Fochmaind<sup>3</sup> agus Tuath Aithechda.<sup>4</sup> Tuatha Fochmuinn<sup>5</sup> for Afb Failgi agus for Fothartaib Airbrech agus for Almain agus anas dir di di finib.<sup>6</sup>

Tuath Aithechda<sup>7</sup> batar for airthiur Life co muir.

Tuath Fídga<sup>8</sup> for Fortuathaib Lagen agus for Uib Cennselaig<sup>9</sup>

.....

Tuath Luaigne<sup>10</sup> i mBregaib agus i lLaegaire agus in Ardgál agus isna Delbnaib<sup>11</sup> agus i nUib Maic hUais<sup>12</sup> agus co Temraig agus<sup>13</sup> o Inbiur Colptha co comar Cluana hÍraid.

"The following are the tuatha—states, politically composed groups—of which the Gaileoin in the Fifth or 'province' of Leinster north of Gabair consist: there are three divisions of them, namely, Tuath Fídga, 'forest tuath,' and Tuath Fochmainn, and Tuath Aithechda, 'vassal tuath.'

"Tuath Fochmainn are located in Offaly and in Fotharta Airbrech (in the north of King's County) and upon Almha and whatever septa are proper to Almha.

"Tuath Aithechda were in the east of the Liffey valley as far as the sea.

"Tuath Fídga in the Fortuatha of Leinster (in the Wicklow Mountains) and in Uí Cennselaigh (Co. Wexford largely) .....

"Tuath Luaighne were in Bregia (to the north and south of Tara), and in Laegaire and Ardgál (two petty kingdoms of Meath), and in the Delvins and in Moygoish (both in Westmeath), and up to Tara, and from the mouth of the Boyne to the confluence of Clonard."

<sup>1</sup> In the notes on this passage, B = Book of Ballymote, H = H. 3. 17, M = Mac Fir Bhisigh, Book of Genealogies. B and M commence at Gaileoin. Unimportant variants are not noted. <sup>2</sup> Egdha H. <sup>3</sup> Ochmain H.

Fochmhuind M. <sup>4</sup> Athachda H, M. <sup>5</sup> Fochmaine H.

Fochmhuinn M. <sup>6</sup> 'Anas dir di di finib' must have been hard to

decipher in the original. B has 'anas dir di i finib.' H has 'iasdadmaib.' M has 'mairtinibh no maidirdinibh.' <sup>7</sup> Athachda H.

Achda no athachda M. <sup>8</sup> Fídga H. <sup>9</sup> Uib Failghe M.

<sup>10</sup> Luigne H. Luighne M. <sup>11</sup> isne da Delba B. <sup>12</sup> Cuais H.

<sup>13</sup> agus omitted B.

In the territories occupied by the vassal-races of the Luaighne and the Gaileoin here indicated, we have the original theatre of the Fian-sagas, and the original home of the chief personages in the sagas, excepting the Clanna Morna from across the Shannon. The intimate and close-woven connexion between the Fian-legends,—the family of Fionn, the status of the Fiana, the great house of Almha, the central blood-feud—between all these and the vassal-races of North Leinster and Meath—stands out as plain as day.

In the *Colloquy with the Ancients* (Silva Gadelica, vol. ii., p. 245) we read:—

“The king further questioned Caeilte: ‘Whence was Finn mac Cumhall’s origin?’ and he replied: ‘Of Leinster, being of the Ui Thairrsigh, that is from Glaise Bolcain; or he was Finn son of Cumhall, son of Tredhorn, son of Cairbre, called Garbhshron or ‘rough-nose,’ son of Fiacha Fobhreac or ‘the slightly speckled,’ of the Ui Fhailge, a quibus ‘Offaley.’ ‘Whence sprang his mother?’ ‘She was Muirne smooth-neck, daughter of Teigue son of Nuadha, of the *Tuatha De Danann*.’”

Almha—great broad Almha of Leinster—was Fionn’s inheritance through his mother, who inherited it from her grandfather Nuadha of the *Tuatha De Danann*, that is Nuadu the god. Almha will be found on modern maps, under the name of the Hill of Allen, in a central position in the county of Kildare. It is not a high hill, its summit being but 650 feet above sea-level. But it is a commanding hill, for there is no higher within many miles. It looks northward towards the plain of Meath, held by the Leinstermen until the sixth century; eastward across Magh Life; southwards it sees the Curragh of Kildare, ‘a sea to the horizon’; westward a wide expanse of the Bog of Allen, matrix of many rivers. Within a short day’s march on the east lay Nás Laighean ‘Naas of the Leinstermen,’ the home of the Leinster kings. Equally near, on the edge of the Curragh, was Ailinn, their more ancient seat. About as far to the west was the forest Fid Gaible, where the infant Fionn was hidden from his enemies. The Feeguille river in King’s County preserves its name.

Lady Gregory, who paid a visit of exploration to the Hill of Allen a few years ago, told me no trace of ancient earthworks, or of ancient works of any kind, was visible on the hill. Almha, in fact, was not a stronghold like Tara, Emania, or Ailinn. It stands out in a land of bogs and moors, too poor to be immediately occupied by any ruler of importance. Its military value must have consisted in its being a watching-place from which the Leinster king in his stronghold of Ailinn might be warned of an enemy's approach from the hostile frontier north or west. No place was more likely to be chosen as a post to be constantly occupied by a watching party drawn from the vassal forces of the Gaileoin who lived in the surrounding country. But Almha had other associations. It was, as we have seen, the *sidh* wherein dwelt Tadhg son of Nuadhu of the Tuatha De Danann—that is, of the immortals. In the Colloquy (Silva Gad., p. 225) Tadhg is one of the list of divinities including Bodhbh Dearg, Aengus, Lir—all of immortal race—and Finnbheara, of Cnoc Meadha, who, as a king of the fairies, is still neither dead nor forgotten; and while Fionn is ruling in the house of Almha among mortals, his grandfather at the same time rules over immortals in the *sidh* beneath. Thus Almha is seen to have been the natural meeting-place of the two traditions—one historical, telling of the foretime valour and achievements of the Gailian vassal-bands; the other mythological and common to the Gaileoin and other kindred peoples. In this respect, the dwelling-place of Fionn resembles Fionn himself.

Much that is of importance in the way of notes and general comment would at present be premature, until the second half of Duanaire Finn is ready for publication. For the shortcomings of this first half, I can only say, with Niall Gruamdha, ailm  
cpócaipe.



## EMENDATIONS, ETC.

IN the printed text, I have endeavoured to reproduce the ms. as closely as the types would permit. The following emendations are confined to obvious or probable errors. Mere variations of spelling are not dealt with, unless they appear misleading. As the poems differ probably in date, and all belong to a period of changes in spelling, I have set up no standard in making corrections. Metrical faults are noticed. Most of them are likely to be due to the scribes. The translation will often be found to have been necessarily based on emendations. Roman numerals denote the poems, arabic numerals the stanzas printed as distichs, this being the form of the ms.

I. 15. *Ód fíorib* to be read as if *báirib*, modern pronunciation, in Munster, *báirib*. 22. in *naeríab*. 27. *abuðairt* for *bo páir?* 29. *poñer*, nominative, for *poimír*. *mac in léir* for *mac cloð leir*. 34. *ne páircep Inir Saméir*.

II. 5. *abuðairt* for *abberc*. 10. *ir* for *'r*. 14. *no boi* for *boi*. 15. *bá pleig?* for *pleig*. 18. *buirib?* for *boirb*. 23. Read some adjectival prefix like *caerh-* before *pluarig*. 28. *agur* for *ir*. 31. *tiagamaoib?* 32. *gluarimib?* 33. *faíbe*, 'words,' 'utterances,' for *faig*. 35. in *reacéríab* *baolgur* wants two syllables. 38. *b' págram* for *bo pagram*. 41. *beir* for *abeir*. 44. *cupcaoi:* *bo cógðab-ran?* 50. *gibé bo beé* *gá péna*.

III. 8. *Fínb*. 10. *ag íomóiméab Fínn Almán*. 22. *Clann Míorpa* or *Clann Míorpa*, accusative. 24. *'rín c-áth* = *agur in c-áth*. 28. *cap áé* for *cap an áé*. 30. *Seolmarc*, omit *ne*. *Clann a fénatcap 'r mo éen*. 31. *'r* for *ir*, or omit. 33. *clann Duibéiríob*. *go ría Duibféirí* as in 28. 35. *óirgáraið*.

IV. 1. *Cronnmóna*. *boððá*, like to *boðð*, the war-god. 4. *bo fpercal in éoinnirín rín?* *ag a fíricálem*. 5. *n-ághar?* 7. Omit *rín*. One syllable over in the second line, which is obscure. 12. *Potab Canann*. 13. Omit *péin*. 14. Omit *uo* = *bo*, *ba*. 17. *ní hé rín?* 22. *bía fíor* = *bá fíor*. 30. *ina armoib*. 37. *go gíom-éacacá*. 42. *abairc* appears corrupt. 44. *bía fíor*. 45. *ir naó* for *'rnaó*. 50. Omit *in*.

56. 'r a ndubnamair. It is a habit of the scribe to duplicate this a. 66. ցիծ beg mór do bábap wants a syllable, and does not make even a loose rhyme with mapbáb. 67. immon (= um an) for mon. 69. Omit aǵ, as in modern usage.

V. óóic déac for óóic. 9. aǵ for aǵ. 10, 11. caogairb. 14. leat-eprom. 21. enaa disyllable for ena? 26. ցուրեծ. 1c cuapra? 27. Բionnnháǵe, gen. of -háǵ. 37. ale for aleici. 38. ցոտաօի. 40. noóan pēbap.

VI. 3. bó-ran for bó? 7. բրիե for բրբրիե? 8. 'r for ր, or omit. abubairc for abberc. 12. a óéile. 15. cuairb for acuarb. 20. բօւօ or բաւօ for բաւե? 22. 'na for ina. 25 pa [a] nbuileab. 30. ndamtaoi for ndamairbe. 34. airbe.

VII. 3, 4, 5. do rinneap-ra? 4. nó ցօ for ցօ? 6. 1r iar rin? Omit no or the second ցօ. 7. ր for aջր. Omit ր. 9. ap flait etc. wants a syllable. 13. in ben? 15. cloidm Ćopmaric. 16. բարբարից. 17. ր բաօ բաօ Սմն Սա benn. 20. Իրբուր Ծոմնann. 22. in óeipb rin? 25. ցաճալ. 26. ր ann, omit rin. 27. nem'. 28. բբար-ը-րա. in ցեմ for ցեմ. Omit ր.

VIII. 8. mhaðac, unless we suppose the feminine inflexion by attraction of ւի—ւեաօ mhaðac, ւի mhaðaiǵ. 9. noða teacmairǵ tú, thou touchest not, shalt not touch? I suppose a transitional form leading to modern տաջ-mair, teangmairǵim, which, however, is followed by le—teangmairǵ mo lám leir an ցօpán, my hand touched (met) the cup. 12. páða = enáma, for páice? 13. ipan for pa. 14. Omit ba. 16. clainn for macairb? 19. *et caetera* implies that *caetera desunt*.

IX. 3. opm.

X. 2. Omit ր. 3. էար for բար. 6. Omit me? 7. տաբար. This confusion between the 1st and 2nd persons of the preterite is still found in parts of Ulster. 9. leb lám-րե? 19. Եօօար etc. wants a syllable.

XI. 5. ina for na. 12. lá for laré, or omit po. This poem is incomplete.

XII. 1. Omit one naó. 9. briačap-binn. muna beč. 11. Omit ր. 13. ր for aջր. 15. nÓairc for nAirc. 18. Aջր for ր. Supply ր before Բաօlú. 26. Transpose Ծonn and Լuač. 29. inǵan-ǵopm.

XIII. 7. a tírið. beir [leat] mo fleǵa nírhe? maparon 'r m'ioðna airǵiðbe. 10. ap pēb. 12. luač a lenna do Čatair mac Oilella. 14. páǵbamair. 18. Omit rinn. 44. Omit a.

XIV. 2. ցնé. a ainn. 9. lenairb. Syllable wanting. 16. lamairb, leómaib. 20. nó ցօ. 22. inap ndeǵairb. 29. nřop óop. 33. Omit aon.

XV. 3. epoinn airb eirniǵ? 11. uairb. 18. aǵbap for c-aǵbap

XVI. *buiréim* for *féin*, or *ipán* for *pan*. 5. *maire* *do* *bló* *ap* *cionn* a *féirge*. 7. a *ainm*. *Sgiat* becomes feminine in later usage. 8. [a] *iméoda*. 11. *opmra*. 16. *Cuirir* *etc.*, a syllable over. 22. [pre] *in céb-da*? 25. *asur* for *ip*. 32. Armenia for *peap* *Menia*? 36. *ghla*. 39. *hallaid* for *halaid*, equating with *cappaid*. 41. *ban* *ghall* *ga* *ghla*? But the nom. should be *gle*. 42. *ngeal-ghlac*. *rgéit* for *rgiat*. The gender has become doubtful. 44. *Tetba*. 46. *ón* for *óna*, modern *óp[ab]*. 47. *comópuinn*. 54. *ap* or *'nap* for *inap*. 55. Omit *ip*. 56. *cugair*. 57. Omit *ip*. 59. *ip* *do* for *ído*. 62. Eight syllables in first and second verses. 63. *gá*, as in modern usage, Munster and South Connacht, North Connacht *gá*.

XVII. 2. *féil* for *féilín*, the last two letters being a duplication of *m* in *mbic*. 4. For *do* *cuirpé* read *dia* *cuirpé* = *dá* *gcuirpé*, *dá* *gcupé*. 6. *féinid* for *féinid*? 8. *na* for *gona*, or perhaps *calmān* *cunnn*, poetic inversion for *cunnn* *calmān*. Such inversions of the genitive are frequent in the oldest poetry. *Cunn* *calmān* is a common poetic phrase for 'the earth's surface.' *Comópuinn* for *cunnn*? 10. Omit *ip*. 11. *lem* for *le mo*. 16. Omit *ip*. 18. The name *Cúán* is a disyllable. 19. *c' iondaib*? 27. Omit *ip*. 29. *uó* = *úó*. *mátaip*. 31. *inap* for *nap*. *muic* *móip* *n-uatmaip*. 32. *ip* *é* for *fé*. 33. Omit *ip*. 37. *ído* for *ip* *do*. 39. *mapdaip*. *copdaip*. 40. *cpaotair*. Omit *é*. 42. *gnácpéim* for *féin*? 44. *coméill*, accusative of *com-iall*, a clear instance of *accus. governed* by a 'passive' verb. 45. *cap* *maige*, to rhyme with *innpuide*. *dia* or *dá* for *do*. 46. *móip*. *plaidé* *pló* = 'of hewing down of hosts.' The scribe, mistaking the construction, read a *plaidé* *pló* = 'where hosts used to be cut down,' and changed *móip* into *móip* to amend the rhyme. 48. *ná* *bí*. 49. *ad* *cluin* *etc.* wants a syllable. 58. *baib* twice for *baib*. Omit second *ú*. 65. Omit *a* before *céile*. 66. *b' íopáille*. *Almān* for *hAlmān*. The confusion of final *e* with *i* denotes a late original date for this poem. 67. a *n-opaig*. 68. *ga* for first *ga*. But next verse has also a syllable over. Perhaps *úge*, *túge* are already monosyllables. *mapaon*. 61. *Almāne* for *hAlmāne*. 71. *Ílanannán*. Nominatives in *-án* have often genitive in *-án*. 73. *in* *nead*. *ingín*. 74. Omit *ip*. 77. *coómapc*. *éigeann*, a forced form of *éigin*, to rhyme with *pepp*? 81. *b' imbir*. 82. *'r* for *ip*, once. 84. *n-alta*? *bergór*. 88. *gé* *co* *ndech*? 96. *páta*. *ma* *toirpéim*. 102. *'r* a *cuga*. 104. 'Till he crossed the ancient brine,' i.e., till he went to the Irish Elysium oversea. Or it may allude to a voyage which brought Fionn into contact with Christianity.

XVIII. 1. *Concaip*, *etc.*, has a syllable over. 3. *cugap* for *cugon*? *Malad-buib*. *élap* for *élaip*. The *-ig* stem is of modern growth. 7. The rhyme *Gulbain*, *Duibne* is possibly corrupt. But several approaches to the modern assonance are found in this poem, perhaps owing to the difficulty of finding close polysyllabic rhymes. 10. *brádan* 'spirit,' not *brádan*. *ó*

dualaib. 18. ollbulaib. a pulain. 23. Omit ben once. 27. fuiln-  
eab. 28. tóib etc. wants a syllable.

XIX. 1. upapa. 3. n-erbaib. 13. Macu Neóta, i.e. a member of the  
race called Neótpaige. 16. b' aonlaibh = still in existence? This may be  
the origin of a bólaibh, used in North Connacht dialect in the sense of 'always,'  
'continually.' beó for beóba? or beó-bíóba.

XX. 3. bia tpu. 5. mapbaib. 9. lóib appears to be a disyllable.  
10. 'ré for ipré. mátaib for amataib. 13. poa a bpeit. Read nó go  
nbernatat, or in cleimnup. 14. ip a ciall. 17. do 'lip? 21. aip  
for ip once. 25. i nbiaib a atap. oplaic. 33. Elena or Elana. The  
long é is a modern introduction. 35. ngeóat? 40. aonap. The metre  
changes in this quatrain. 51. iap n-a bualaib for pí na buille? 52. This  
quatrain should probably follow 53. 55. I have placed this quatrain in ac-  
cordance with the scribe's note which follows it. 57. Insert leip before or after  
lomnoctat. 59. The inflexion of Cpaob Ruaib as one word, like the modern  
cpaétnóna, is very frequent. 61. tpaib, two syllables. 64. bit com.  
67. a muiup etc. has a syllable over. ca for ca. 70. I cannot easily  
follow the sense of this episode. Apparently Muinremhar first failed to repel the  
invader; then, when reproached, made a counter-raid, and carried off the treasures  
of Lomnoctach from Dun Bolg, which was in Leinster, and gave them to Cn  
Chulainn. Cu Chulainn did not regard the exploit as a proof of valour, perhaps  
because it was done in the enemy's absence, and he therefore gave no share of the  
spoil to Muinremhar. 77. Omit búin. 81. géilleab? gíallab? 83. géill  
etc. a syllable over. 87. aip for ip. Oilill for gen. Oilella, *metris causa*.  
88. tppuib etc. wants a syllable. 91. do paib etc. wants a syllable.  
92. beámac etc. wants a syllable. 93. ip meic no biata? 91. cenn  
caillige? 101. lám. na biaib. 107. muna bech. 109. eibip ppa  
(pup) ip maosa? mapbaib.

XXI. 6. pa tuait aipa? 7. oipéin, oipín, for eipen? I have  
made nothing of gíul gennaib. 17. ip é rin etc. wants a syllable. 21. ec  
i.e. aip. 28. ptaic. 31. b' áááap?

XXII. 3. ap góil. 5. Omit in. 6. Na tpaí Duib meic. mórb...  
which should rhyme with mótig appears to have been altered to rhyme with  
Mopna. 8. Change of metre. 9. Chapuill *metris causa* for Chapuill.  
11. Change of metre. 13. Omit rin, which is inserted through misconception  
of the metre. 15. Return to original metre. 16. Acbaib for do baab.  
17. t'aiterc. a uí Cúmaill. boi for do bi. a pín. 21. gan oic ip.  
29. gaó tpe. 31. a uí. 36. móip for mór by attraction of form.  
37. ap cenn in tpaí? 43. innip t'aiterca. 44. a nept for nepta.  
48. gcaomóeill? 62. This poem is incomplete. The defect is unfortunate,  
as we miss thereby the story of the breaking up of the Fiana.

XXIII. 5. *ria gualainn?* 7. *Cruadán.* 26. *beir* for a *beir*. 28. *ƿep ƿopóda.* 33. *6b óualaió?* 35. *go ngoil.* in *cpiaibpauó.* 49. *ƿuapacap etc.* has a syllable over. 59. Insert *ip* after *cuaió.* In Aran they say *coip ip ciap.* 61. *póiz gaó aoinpíp.* 69. a *flóiz.* 71. *gaó* a *ƿpaca*, unless we suppose the old dative *inpi* with *i* elided before *ƿáil*. 74. The rhyme *lán-mep: cepda* is evidently corrupt, unless it be a mere assonance, giving *cepda* the modern value *cedpda*. 78. *an* before *éin-ƿeacó* is the article, not the preposition, as the modern pronunciation *innéin-ƿeacó* shows. 86. *go roicé* or *degaib?* 93. *ƿiop* for *ƿiopap.* 96. *am* for *ipam*, or *na* for *ina*. 97. *ƿéin* for *bubéin*. 99. a *ccoiúibechc* has a syllable over. 101. *óc* for *na hoóc?* 109. *Monaió.* 110. *Dúin*, but modern usage often leaves composite place-names uninflected. 112. *ghiaó.* 113. *poimn* (*ré*) a *n-órp 'ra n-ionnmhup ƿéin i deuaqapbal nru (?) bubéin.* 117. *Sax-aín.* 120. The stanzas between this and 142 ought to follow 173. A loose page has probably been transposed in the ms. from which the scribe copied. 121. *lán etc.* wants a syllable. 133. *aip* and *ceineacó* make bad rhyme. 138. *bpegan?* 141. *ccéill, i.e. géill*, pl. of *giáll*. 147. *po uaiop* or *po ƿuaiop?* *ipa* or *ina* for *pa*. 153. *Almainn.* 156. *pfiz*, plural. The allusion to two *Almaynes* or *Germanys* may serve to date the poem, but I am unable to apply it. 158. *Almainn.* 159. *ipán nǵnéiz.* 160. *go techc doct mac.* 162. *ppóil.* 170. *ceimnte?* *n-uplaibe.* 174. *ipán* for *pan*. 185. *caop.* 189. a (fem.) *cpéipe.* 193. *tim* for *min?* 195. *caépaóda.* 196. *po biombuaió.* 197. *Eipinn metris causa* for *Eipenn*. 198. a *n-éóáil.* 199. *clanna caippteacóda.* But the repetition is probably corrupt. *caippteacóda*, chariot-riding? 201. *ip pob.* 203. *caéa*, gen. after adjective, still found with *lán* in Ulster, but not I think elsewhere. 208. *go comméib = co comméib*, with *co* once omitted in transcription. 212. *panaó bubaó = po a n-ib bubaó.* 213. *mbuibéó.* 215. *búine.* 221. *ƿeimnteap.* 222. *nǵábaó* for *nǵáibéce.* *Loǵa?* 223. *doipbán* for *opǵán.*

XXIV. 8. *ip Abiaó óz dia n-éip rin* or *Abiaó óz dia n-éipí rin.* 10. *Léim etc.* wants a syllable. 20. *do léiz etc.* wants a syllable. 29. *ap nboí etc.* has a syllable over. 32. *náib.* 33. *an cpealz etc.* has a syllable over. 42. *ap ƿealz.* Next verse a syllable short. 53. *ap an ƿaippze.* 55. *Apb na ǵCaé.* 56. *oipnn.* 61. *bámap*, omit *po*. 64. *do cómpaic etc.* a syllable over. *ní po an*, or *noóap an*. 65. a *deppna*, Ulster dialect for a *ndepna*. 69. *ba móp.* 77. *Ap Loó Láoǵaípe etc.* a syllable over. 78. *Sléibé.* 80. This poem is incomplete. It breaks off at the same point in Oss. Soc. Transactions, vol. vi, p. 126, showing that both texts are traceable to the same ms., or that the poem was never completed.

XXVI. 3. *cuipinn.*

XXVII. 3. *gaó.*

XXIX. 2. *baingne*, omit *go n-*.

XXX. 2. Omit a.

XXXI. 3. *Do beic?* for *da mbeic*, with same meaning.

XXXII. 7. *aḡur* for *ir*. 8. *an* for *aḡ*. Last verse has a syllable over.  
9. *Clann*.

XXXIII. *runna*. 9. *a n-anu?* while I wait. *paiceap*. This deponent-ending is usual in pres. subj. 1 sing. in late Middle Irish. Modern Irish substitutes *-ab* from the future. 11. *meanmain*. 13. *ḡib hé an rṁólaó*. 14. *laóa*.

XXXIV. 3. *ria peimep*. 4. *páirbime*. 7. *c-arbpf*. 10. *buḡ beg* etc. wants a syllable.

XXXV. 23. *cuabamar-ne*. 40. *búinne*. 42. *árbpf loólaun* f  
43. *ḡoroóair*. 48. *Albanóairb*. *ina longairb*. 64. *ḡin ḡob é, M. I.*  
cen cop. 65. Omit *ir*. 75. *Sluaigeb?* 76. *a n-airc?* 79. *cor-*  
*capaó*. 80. *orm*. 84. *ciapálaó?* 85. *in Conn?* or *co cupata*.  
105. *bá* for *nóá*. 117. *mun beinn*. This poem, in praise of Goll, appears  
to have been composed in rivalry with XXXIII, in which Oscar is exalted. It  
belongs to the north-western sub-cycle of which Goll is the principal hero. The  
poet identifies Munster and Leinster with the enemies of Goll, and implies that  
but for Conn's repeated interference Goll would have held the headship of the  
Fiana. Fionn and the Fiana owe their safety to Goll, who revolts only when  
Fionn unnaturally kills his grandson Fedha, who was Goll's son. These features  
indicate the local development of the story. On the other hand, the tales in  
which Conan, brother of Goll, is held up to ridicule have a southern origin.



DUANAIRE PINN.





## DUANAIRE FINN.

### I.

Eól dam penéur Feine Finn· ne pé coigeadta in Tailginn  
ó pé Peryura neapmoir· zo pé Oirrin ilpeadtaigh  
babor diarr dealbda don bpuing· a þadruic mór míc Calp-  
páinn

Conán mac in leé luaéra· agur Cloð Rinn poþuaéda  
Conán ga péindib ba pearr· a n-iaé Alban no Eirionn  
noéar ágmuirpe eirr áig· ina Cloð Rinn mac Rondán  
Fionn do marp aétair Aeda· i n-iorðail ní mod maerda  
Cloð Rinn agur Fionn páéad· ba clann deirri deapþrátar  
Dorab Fionn d'Cloð ina éig· gaé árb-comaib dar éuingib  
do mac Rondán co raéuib· d'epuic ina deð-aétair 5  
Níor buideé Cloð do éleáct zoil· pan gcomáib do puair na  
aétair

ba nderna in per gníom doilíg· dia tcamic a éfenoidib  
Do bí ingion ag Cloð Rinn· ip hí ba háille i nEirinn  
diar mór a gíad éré mipe· Eapgna ainm na hingine  
Do pað dá bpeitir ór cáð· Cloð Rinn mac Rondán poðné  
naé paéad gan iongoin ap· peap ba ríppeð a éleánnar  
ba hágmar d'Cloð ó do gíen· naé deigead tap a bpeitir  
ní laimdaoir laoid éré mipe· dol d'ieppuib a ingine  
Ceitpe bliadna ó rin puar· agur peéttáin co lán-lúar  
leitébliadain ip mí amáin· zoð éepa céile Conán 10  
A nGabaip eirib dá íliab· ann pa gíad in ingion íal  
líppe ingion Rondán bpeag· po len a hainm don inþer  
Do bí Conán gan mnaoi máit· in t-uappal írpin t-árbélaé  
ba hí ingion Cloð[a] Rinn· a ben diongbála d'Eirinn  
Aubairt Fionn éall aréig· ne mac in leé ó luaétair  
ga ttaoi a Conán do éleéct zoil· gan ingin Cloð d'ieppuib

Raġas ba hieppoib amač: ip cuip-pi liom do čeglač  
 • ba pidič deġ do člečt zoil: ipeač lodmar ba hieppoib  
 • ba pidič deġ a hAlmāin oill: do lodmar zo ngoil ngliunn  
 zo būn Ačba a hAlipb puič: op ūp Siŭipe ppuč-ġloine 15  
 Teġmaib co būn Ačba in aġ: leiceteap rinne a pāit Rónāin  
 ni puič Ačb čall apč: do čoič pa mbreipne mbaoġlač  
 Ačb Čonān in mnaoſ moill: ip puičip ap a ġualuinn  
 toġbaib leič in mnaoſ ap in mac: ġan ceabuġač co coſnnapc  
 ġap iap pin čainic ačbaib: mac Rónāin in čloičm čpuaič  
 pō ġač don būnač iappin: mup ap pāġaič an inġion  
 Innipceap d'Ačb na n-apm nāič: Čarġna do bpeič do Čonān  
 č Siŭip hppučġil na ppeač nġeač: zo hAlmāin lečain  
 Laiġean

Noča bpiŕpeač bpeičpe čam: a nčepna Čonān pom čap  
 pob pōpaič don laoč čāna: pūaip deač-mnaoſ a čionġbāla 20  
 ba puaič a čeoſpac ap aon: Čonān ip Čarġna čionnčaoſ  
 ġup ġuin ġrāč na mnā mac Finn: eičip a učt ip a imlinn  
 Niſor laſmač pġaoileā in pġečil: pō boſ aġ Oiŕŕin ba  
 haimčeoſin

ba hé Čonān cenn a ccenn: a načmač neiſmneā Čipionn  
 Luč in pi zo Rāit Čienaič: do boſ innce pe blāčoin  
 ġan čocač ġan čſor ġan čāin: a ppail Čaoič mic Rónāin  
 Laič dia mbāmap aġ čōinn: ba čuġ Orġor bpeičip mōip  
 zo nač čeičpēč pīap nō pōip: in ġčēin do čiač na čeačaič  
 Ačbepc Ačb pe hOrġor inn: dia ġeoſmāille in mbrečip mbinn  
 mo ġenop ata ač čeačaič: a mēic Oiŕŕin aipmlečain 25  
 Ačaip pīom a Finn zo ngoil: a mēic Čuſuill a hAlmōin  
 čāit a čpuič hriap nō hričip: āit ap mīliup mo bpeičip  
 Mo in čapcuipne čuġač opč: do pāič Pionn pačbapnočt  
 ġan činnpġpa ġan čočmapc čpečip: bpeič hinġine do  
 č'aſmčeoſin

Ačbepc Ačb do ġuč ullam: buč hačpeač mo pāpuġač  
 muippečpa Čonān na ġlōnn: aġup biač m'inġion aġam  
 Na habaip ap Pionn na ppleč: pe hAčb mac Rónāin pōiŕip  
 ačt čuinnuġ čōip cenn a ccenn: ap mac Ačb leič zo  
 lāntean

Dia mbāmap i mbun Čipne: ap ccumapġ čāit pē čēile  
 pīpīp Ačb ap Čonān čap: ſoc na mnā pin zo haſnnap 30

Muna abpa an inġean féin· abuðairt Conán go gceill  
 doðbert mo bṛéitir go mbliad· conat ppuighe reb beataid  
 Anoir uair adpeppa· ap Aod ór cionn an eappo  
 do éuaið na tpealam ġairġið· d'ionnraige in áirb airciv  
 Innraigir Conán tpe pēirg· ap a rġéit uaine dðeirg  
 do ġap in mlið nár ġall· a cloidēn ir a cātðapp  
 Lobmar go hlnir na nĊan· pīr a pāitēp Inir Sairhēr  
 ir maipce do leig cenn a cenn· dā uaitne áig na hĊipenn  
 Maipce do bī aġ pečain na ppep· maipg Laočpauðe lep  
 leigēð  
 ir maipce do leice cenn a ccenn dā cātēnilið Fīan Ċipinn 35  
 Maipce dopab in bēim co ppap· do Conán iprin dōmnarē  
 dap leðair in cenn co cnāim· tpe čepclār cātðapp Conán  
 Do pab Conán co gceill ccpuinn· bēim cloidim d'Aod na  
 ġualainn  
 ġup tēpc a cenn pa laim ndeir· dīa bēim cupata coimðeipr  
 Ticc anfor Conán cpoide· a haicēle na hiorġhoile  
 mac Rōndin co ccaoiñe ġenir· po haðnaicēð pa n-inir  
 Sečtēmoim ir mī na luiġe· do bī Conán cathaighe  
 leir na leġair do bað dōiġ· tēpnān a čneð a cceðōir  
 bliaðain do Conan ap bič· ġup in laicē pob bīaiðpēð  
 peacnōin Sliġeāð Dala duind· ir in maigīn ór Ċčōpūim 40  
 Cnuim neime po ġap na činn· tpe nīm čloidim Aōða Rinn  
 mapp ap Maig Dāla na n-āt· do ġalap ceitpe ccept-črāt  
 Aġ rin oidiġ Aōða Rinn· a pāðpauġ na mbačall mbinn  
 do ġac in leit načap laġ· map do čāot iprin coīpac  
 Turpaim a pāðpauġ dōt čpoir· puġap mōr n-uide n-anppoir  
 nī binn liom ániur ná ol· tap ēir na Féine ap aineól  
 Mipe Duð-ðeð go nbēine· tap ēir plata na Féine  
 ón ló inuð pam bīōðba ban· dīol na Féine ir deġeol dam.

Eol.

## II.

Cumain let a Oirpín péil· ap eapup go Temhairg tóein  
 da oétar do bponnac bpuic· do comól go teğ Cormuic  
 Do beirim briacóp go mbáig· a Óaoile maie mhic Rónáin  
 eólae mé i bprethaib pín· in rgeóil ataoí v'riapraide  
 Dar gaib in mheice Cormac· ap Pionb po puagaip comrac  
 leipion ba haitepeé in dáil· dia ndepnadop iomarbáid  
 Ro ráid Corbmac nem atair· mac Airt mhic Cuinn Óbceataig  
 go gcuirpeé pa pálaib de· Pionb po gabail an doipe  
 Gaé a ndearnamar miaó ngle· abbert Pionb na Péine  
 gíó cenn let do cpoide de· pa liom búaid gaé én-éluite 5  
 Da compaiciom let aríp· a Chopmaic da mbenam cfor  
 duit ní ba maiehé a pír· baó haitepeé ap niomdegaíl  
 Noéa decaib pe t'atair· le Cumall móp go cceataip  
 a com-éirge do com Cuinn· abbar pap eirig eetteoinb  
 Ro bábaippi epí deie ccae· i naghaid Comaill go pach  
 gér meap bar miogaib na dáil· níop diongaib rió én-lám  
 Conn i goll dia láim deir· allop a rgeie nar b'aimeir  
 agur pír éipionb uile· ag goin Comaill cneirbuidé  
 Muna beidír pír Muhan· 'p Connaécaig na gcupaó  
 peim pleige ní éiúbraó de· do éloinn oile Peiölime 10  
 Abubairt mac Mopna móip· Gaiaó naéap gnaé do clóó  
 ip rómhó in eap a Pionb· do beipe ap élaninaib éaeim-Cuinn  
 Abubairt Pionn map po pepp· noéa ndearnactar mo leap  
 do cendpaó opm na caéaip· pbo mapbraet mo degaéaip  
 É péim pa ciontaó ann rin· pug Moipenn leir ap eigin  
 do bpiptom caé Conéa cóip· ap Comall mop mac Tpenmóip  
 Ro piapraib Pionb do Gaiaó· iap puidé do na pappáó  
 ópibpí epaé boí and· cionnup do mapbaó Cumhall  
 Do bámaip-ne pé pír óé· do élaninaib Mopna ní bpeág  
 po ráigpíom pleig gaé pír· a taeó Cumall caémlió 15  
 Cionnup po ppeagaip-píom rin· béim n-amuip ap in mlió  
 bennaét opt na can aét cóip· ge maó púat let clann  
 Tpenmoip  
 Rangadop dá guin pan nguín· ó Cumall ón caémlió  
 gion gup commaoib do éapa· a ceomaoin gaé don-gona

Ir ann abudawr Oŕðar· aitéioŕc ƿa boŕb bpoŕðar  
 do ðéðéa comƿac aŕcið· ƿionð ðé do beité a ƿƿranðeaið  
 ƿreðŕaið in ðuét ƿin Caiŕbpe· mac ƿíóð na hÉirionn aiŕðe  
 do ðéðéa comƿac ó a éloinn· Copmac na biað a nÉirionð  
 Map do éualaið Oŕccap án· ðuét Coiŕbpe dia éup a ecár  
 cið ðo bioéra óa binðe· ðo ƿƿioŕað in ƿáirðine. 20  
 Do ƿáirðeð ƿe Cioétruaið cain· mac ƿir éaoðab map do blið  
 ðað búain doé éiŕð inap nðáil· ni huair ɔ'ƿeirð no  
 ɔ'iomarðáið  
 Ro coiŕðŕioð na ƿlóð ðuile· ƿo éoiŕc Copmac cúlbuide  
 no ðup ðap Cioétruaið a búain· ƿe ƿlior in ciðe caeðŕuaið  
 Moðénor do ðað in buain· ɔap comcoiŕeŕioŕ na ƿluaið  
 ƿnað ƿaiðe eceŕain don ɔáil· aét ðan ap naiŕm do ðaðail  
 Do cinceð Cioétruaið cébað· ɔ'ór ƿ ɔ'aiŕðioð ƿ ɔ'ébað  
 ba heðáil ɔoran ƿé a linn· a ƿƿuair a ðeððáir eaðŕuinð  
 ðan coblað ó ƿin co lá· ioŕ ƿioŕ ƿ mac ƿ mna  
 ðan aén a ƿreðŕa a ééile· ap eðla na haicéiŕðe 25  
 Ap na mápað buinn ƿ ɔáið· ƿo éennŕam an iomarðáið  
 niop millŕemop ap ceainðne· ðup einnŕemap comaiŕle  
 Sé ƿir ðeð buinn iap ƿoðail· do éloinn ɔaoŕðne buaððonaið  
 ƿa iomarðáið Pinn angðuið· ƿ Copmaic ó élaofn-Teŕŕaið  
 Ro ƿanŕate uainn elanð Moŕna· ƿ elann lollainn ðan ɔoðŕa  
 ƿ elann Rónáin ƿeilðe· ƿo ƿanŕað ap éonnaillbe  
 Do éuaðmap ann co hÉmoín· meirðe ƿénca óŕ ap ƿleðaið  
 niop ƿƿoplann linn nap n-aðháið· ap ecomlann do  
 ðaoŕðealuið  
 Do ɔ'áil ƿe ƿáolan ðo bƿeib· eŕeað do ðenaið an uair ƿin  
 do ɔacup uime an eŕeð· ðo ƿðaoilðŕ ƿloð na Teŕŕað 30  
 Ciaðmaoŕð ðo hAónðup óð· mac in ɔáðða na nðlanŕóu  
 do ƿonŕate ƿ Aonðup ƿiét· ƿ do eŕéiðŕiom ap n-eiŕŕið  
 ðlúapmaoŕð ba móŕ ap ecáil· ap eŕeie co Teŕŕaið connðáin  
 ƿé ƿir ðeð buinne ðan aét· ƿ Aonðup aðap nðiolleáé  
 ba híab ƿo na ƿé ƿir ðeð· a éáoilte ní hiomarðŕeað  
 eol ɔaí niob ƿaið ƿanna· a n-aiŕiom a n-anmanna  
 A háon ɔioð miŕe bað ɔéin· a ɔó Oŕccap ðan mŕeill  
 a eŕí ƿeap loða caoið cóiŕ· ƿ a ceðaiŕ Ó Connŕóin  
 A coic bioð Aóð ðeð móŕ ƿaét· ƿŕŕin ƿeirpað Mac luðáé  
 in ƿeaétmað ɔaoilðup· aðap in e-óétmað ƿeŕðup 35

In nómáð m'atáir Píonn féin· a beic Peaprdómáin fíir·péic  
 a haen deð Colla caem cap· a dó déag Ráighe porcglar.  
 A epí deag Ailbe co fíior· ip Páðbraðán na cceð ðníom  
 a ccoic deð Caineð na ccepo· ra fé lollann paðbarðepð  
 Ro ðluairiomar deð cceab bó· ó Ćempaið ðep mór in ró  
 pol do paðram Taillte na mbpa· puce opuinn Cairbpe  
 ip Copmac

Teguib anoir 7 aniar· Cairbpe ip Copmac ap aen·píen  
 noða nřaca ríam oipeð· roba teinne tóruigedē  
 Mar feidm po ðap Aengur uainn· in lá rin pe huðt in  
 tpluairð

in neð ba hionáig ðan oil· in cpeð d'iomáin na háonap 40  
 Do ðeipim bpeðip duit de· da mað cumáin le Cáoilte  
 nað přaca cpeð ba epúaidē· muna abeic a díombuaine  
 Do ponram ppiðlopð pēppda· tugram rúairð co pluarð Ćempa  
 do ðonram Copmac na ppleð· rbo ðabram Cairbpe  
 enipðeal

Do nioðram lámað polairð· mac in Dáðda dianðonairð  
 ðað neð da mapðēaoi epé ðup· po páðbað uile Aónpur  
 ðað bó dá cupřaoiðe don ēpeic· do toððbað ap dpuim eic  
 nup págðbað lúac eic bpeððba· don ēpeic að plúag pinn-  
 Ćempra

Tapðaird Copmac ap Cairbpe· mac píoð na hēipionn airðe  
 eallac ðan cáipðe nap noáil· ip ðan Cairbpe do ðabáil 45  
 Dá tēuðēá ēipe uile· do ráið Paolan polēbuiðe  
 nř ðeðmaoir bpeic úaird ann rin· aðt do cop féin pan  
 ðabail

Noða ndepnamoir-ne píoð· pe Copmac ðep mōp a přoch  
 ðo ndēaið pon nðabail ann· a přiaðnuipře pēep nēipeann.  
 Mar do ðonnairē Píonn co ngoil· Copmac do ðul pon nðabail  
 do éoið féin pon cenn oile· caðmíluð apð Almuine  
 Nó ðup ðepř an ipip uill· ðup ðepř in coipe cáoððuipř  
 ðo ndēaið in cloiðem cain· pað pēðt tēpoidēð i tēalmuin  
 Ip řað rin duit mo pðēla· ðē bé do beic aða pēna  
 a Cáoilte mīc pēðap Pind· a mīc ingine Cumáil 50

Mo ðen do Cindaoð dom ðol· tēuað nað tēpēta dom páoðal  
 do mill mo ðine mēin ngluin· pðē mo ēpoidē opa cumain.

Cumain.

## III.

A ðaorþeunn Cluana Perta· do ðuaðmar uait ap eðtra  
 go Cronnþónaib na gceð rlóð· coirð bar tuic Suca  
 rþónþór

In lá pin a ðaorþeunn ðaofín· ba híomða tpenþip réð éðoib  
 um ðoll ón buailið þrinn glnaip· um þapaib ón þeinn  
 þreacþuair

Pa Óáiðre þur in ceþuic geiúil· ga þeinnm búinn go  
 caipeað ciúin

pa Conán ip po gáol geal· pa Aob pa Ape na n-ingean  
 Pa Glar ó Glair lecaig linn· ip pa Ape ón Moig þoibþinn  
 pa Conn ó þerpaþain báin· pa Óar aþar pa Channán  
 Ip þán Rúað ó Ráit na bþian· mapáon þe þionnþor na  
 þþian

pa Aongþur on Órðoibig cuipr· ip þan laim þrein a  
 liaðþuim

Deich ceðo rðiað-apmað co rðeím· do ðloinn þenþaþar  
 þuill gér

an lá pin pa ráiðeð þinn· ap in cenocán po a ðaorþeunn  
 Ip uait tanþamar aþuair· co Dún Glair in uirge þúair  
 ruðað þinn um tpað nóna· aðoig þia gcað Cronnþóna  
 Aouþaite ðoll pa éaðm corþ· biom go haipeð þonn anocet  
 að-þniþu ap in þlaie go nþoib· gér-þana þionb am aþaigh  
 Duð-abann tapla þér tþaop· do þaþram áth Innþi hÁob  
 do þaþbað leðga 'þun linn· ip miþe ap Cnoc an Óaorþeunn  
 þeopann ip Moða ap mo þráð· aþ ioméoiþeab in dá áé  
 ip ðoll ap áé þuill do gáð· aþ ioméoiþeab ap þionn  
 Alþman

þan o þormaðainn na þþian· go poið Ráit þrðoið þinn  
 anþar

þan tþoipeð náonþair go neim· do Cloinn Moþna go  
 maibin

Map tainic go tpað nóna· tiz þionn þé caða epða  
 þrangcaig Saxanaig and þin· þreþnaig þipeannaið líg  
 Ro þuibþair longþort lonn· aþ in áé aþ ap þan ðoll  
 eðlaib mic Mórna go meþ· ní cúalaib gáip nó þrþóan



Seachb ceptáe dég b'ollann armglan. gan caetám gan  
cinnabrad

aet den deod b'uirge glan gpin. 7 cóic cáora caoréainn  
ba neimiongnad do Goll gpin. beir acobrad cuirpreé cfm  
ag foraire ar Pionn na pFian. ó éuinb Óisobna go Corpr-  
fíab

15

Deirebh oibde ina iondbair. cómpolur pír ré pioðbair  
errabail Pionn go ngné ngloin. eirgib go moé ar mabain  
In uair ráinic gur in áe. mac Cumail gan pior do éacé  
ní cfen co ceualaid an cup. annpín euaéppann an cupab  
Tainic ear in áe go holl. puair Goll na doðlab co tptom  
noétair Pionn in cloibem epúair. or cionn mic Íllorpa  
miong-puair

Duirgír Goll rgeul gan rgeile. le hairmepioé in cuilg neime  
por-cogaid in laim ríá pleig. epioéir in gpaorirg gepéirg  
Dia máb áil riom ar Pionb féin. a Guill móir naé maie  
dom péir

cien ó do cuirpinn pem loimb. do cenn ar cleir epúair  
éaoréuinn

20

Ruccur áuib do rgeir co rgeim. ip pugur do rgn nguirp ngeir  
ag ro duir pe ceptiall doc cig. do tpealam caeta a cupair  
Eirig a Guill gap do ga. tionóil éugab Clanna Mórpa  
ag rin na caeta epóba. éugab a gcael Óruinn-móna  
Mo bennaét orc a Pinn féil. daípra ip baot gan beir doc  
péir

beir gcéab pa Art óg na pleig. ag ro cucab dom éinebh  
Deir gcéab pa Gapair go ngnáin. tanzagetar ebrortc irpín  
c-áeh

cogaid do pleig or do laim. in ppaice coir pluag Conáin  
Gapra mo comairce ar cáe. ip aólaic mé uair ear áeh  
coirg ófom do éinebh ip do clann. pul rabar mo guin ga-  
lann

25

Glúair ar mo rgeat irpín rgaib. gab a Pinn go huplam  
h'airm

go n-íoblaicéer cú ar Goll geal. iomlán gan épeét óm  
éineb

Do íoblaic Goll Pionn na pFian. gan goin ó cáe map do iapp  
ba hé rin in milib móir. go ríacé ceirpéméóim in eplóig

Cóig caeta agh gabail bo Goll. go painic tap an áe anonn  
nior fguirrioc don eap epóda. go ría ceapclár Cronn-  
móna

Sleg Oirrin pleg Áaoilce epúaid. 7 epáoiréad Ráighe rúaid  
eborbuarr co epic tarraid. a nglairé Duill na ngabalair  
Seolmairene co baingen bórrda. pa Goll bo cloinn maie  
Mórna

clann a penatair ip mo den. beie gceó pgiéé berp ap  
berpeab

30

Goll romhainn ip Goll nar ndeghaib. a gCpuinnmóin airb  
airmleabair

pinne úaide agur éuige. map ba gpiéail aon múice

Ni cuirriom éinn roip no ríap. Caoilce ip Oirrin ip Fionn píal  
mac Conbróin Cairioll rom cap. peéé cceab beg d'oirpeéé  
Alban

Clann Éuáin clann Áaoipene búain. 7 clanna Rónáin rúaid  
clanna Duibéiréuib náp báil epéie. ap ap ndpuim go  
Duibféich

Teie Goll íarrin ap ap n-uéé. bo goin Cairill ba cáom euche  
bo mapb epí céab co epóda. ap lecaim epúaid Cronnmóna  
Tainic éugáin Cairill epúaid. ip garraid Alban co mbúaid  
pagbair beie gceab mapph pa móin. mac í éorgrairé Con-  
bróin

35

Tainic Fionb peóinn pa róó. cat mór gpuamda giollaó n-ógh  
bo éongnam ap ceata cain. tainic lollann na n-aghóib

In begán ro bámap péin. agh ré catuib Pinn buéin

nior pagram cú no buine. ip lollann gap n-ionghaire

ba mop ap meirneab pap muipn. no gur tuie in oibéé opainn  
no gor pághab pgiééé rínn. ap in cenocán ro in éaor-  
éuinn

baram roirail ap uéé Góill. ap gac oirpeéé bpuim ap bpoim  
ó naé mairionn Goll na ppleb. ip tenn opuinn gac aoinpép

Ip mé gapaid co nglóine. ní beg bo epáb mo épóide

Mağ Maóin na párrac béir Duill. ip mé ap éáopuib caor-  
éuinn

40

Ip éúir bobróin ip bógha. Maónmāğ gan clann maie Mórna  
meipri ap tetheab Féine Fínb. ap pghéé bo épóab a éáor-  
éuinn

Dunað Dáighe in dún ro éirí· i na ppaigmaid ceól ip mías  
ionthoin in loé ro láim pinn· loé Ríad ip corpera cáoréainn  
Mar do éigimír gan doilge· do feilg bláit binne doirne  
abesabmaid co der don dpuim· do bapp corpera a caor-  
tainn

Ragadpa amad pa Míde· amapaé go Mağ mbile  
loircepeb bannepaé· Féine Finn· ní bfu ap comairce  
caoréainn

Tiocpad anoirpéior anoir· gérpad tpe ðlionn Conáin cam  
forpad değubla pa glinn· ip caopa cuípa cáoréuinn 45  
Ann do cairpneğir dpenainn bláit· agur do bepa in ppuipáid  
neñ d'anmain gaé aoin tefo inn· a tcalhuin enuic in  
caoréainn

Dam do cairpneğir Dioppuineğ dpaó· iprin coillib ro pem  
taoir  
go mbíad mo corpán pa glionb· pe taop enocáin in  
cáoréainn.

A cáoréainn.

#### IV.

Sgála caeta Cpuinn-móna· a luét pér b'áil a n-eolur  
líon na ceupað ceomepóða· atú féin oppa am eólaé  
Clanna Rónáin tioblaicetig· ip clanda báoircene bóðba  
ro báttar pan iorğail rin· ip veid mic píceab Mórna  
í Daboirpionn búaballaiğ· ip í Duibðstrib neğğainb  
pa cat rin do éðappan· lé éóile ip clanna Nearñainn  
Do pperpail in coinneam rin· do bí ag ðoll mór mac Mórna  
gan coblað gan coirpeğad· ag ppiéáilem dórpan  
Paire ppi ré peéthoine· do bí ap ðoll na celep n-áthor  
ní bioð epíac ba nepthoine· iprin éat ap na mápae 5  
Ap rğáé epoinn go véiğenaé· do bí ðoll na pleg mbáða  
abes cuige in t-éiğep-mac· dá ngoiréí Dáighe Dúanað  
Aón oibé don ppaire rin· ppir ðoll ap a gáolcaib  
apáðapan naé ceoirğpibe· aniomapeaib go ppaðbpaib

Do rir Joll an fíliú rin· na ééda go mac Cumail  
 dpaáil pgeal in ppidir pín· annra bPéin pep a puluing  
 Ro piappaíú Píonn Almaine· dPianuíú Éipíonn anéinpeé  
 cfa paáap le daáepoide· anaáaíú Jíuill na ngéppleá  
 Abubairt Píonn gínnbepíad· go maó ba mac baó córa  
 do páiú Oirín ilbeupíad· naó díngebaó mic Mórna 10  
 Do páiú Oráap angíonnaó· maíé áaó mac mup a áaíap  
 dap leir pín ba neamgoáó· óó gan bol ina áaíabh  
 Ág ppeápa don píápeinníú· abubairt Pááa Canann  
 gíó bé bérp co míceillíú· teáaó ann íp ní paáam  
 Jép b'óle lé ap pplaíépeinníú· do páiú Dáppaíú Ó Duíúne  
 naó paáaó pín na caáéíbeaó· anaáaíú láíúne in Jíuill rin  
 Mac a meic pa ingíne· díapbó coháinn Mac Lúáá  
 dap leir níop uo gínoí impíde· bol do díongbaí in cupaó  
 Píonn anáap ío heitígeó· do cuip áaíú ap Ááóíte  
 a ndíáíé áaíé go deitbípeó· eíteó áááa níop áaóípeaó 15  
 Ro páiú [Píonn] ap ppeapáááá· íap mbeíé tpeíúpe áa  
 n-ataó  
 gínoí map púó ní deppabáap· a clann bpuáá íp baáá  
 Á díongbaí don píápeinníú· do geall Caipíoll ó Conbpoín  
 ní he gínoí míceillíú· do geallaó píem pe hablóip  
 Tug Dáíúne na bpiáápa ío· leir a ccombaí a bpiáap  
 gop geall buíúen íapmapaó· do coipe Jíuill ap na mápaó  
 Ní éioepaí am coípac-pa· Pááa Canann no Ááóíte  
 abubairt Joll glóáápa· náíe maíé éloínbe baóípeene  
 Innípm dom deppbaááap· op hé naó díongna aítípm  
 líom pín gomaó neíáááá· Ua Conbpoín cona maíéip 20  
 Do épeíú Joll na pgeala ío· do innípm Dáíúne Duanaó  
 d'eípp eóluip do denamí do· do éúaíú in t-éígepp áááa  
 Do éóíú Joll an áaíú rin· d'eíppeéé pé clannaíph báóípeene  
 vía a píop cfa le ndamíáááep· teéé na áaíú co páóílú  
 Abúáalaíú in moip-peóan· áa píoín ág píá na Píinne  
 Píana na ccoic ccoiceóá· anaáaíú Jíuill pé éeile  
 Cuipm Ááóíte cpuíú ceptáó· í Seín-íopap epánn-púáó  
 corce Jíuill ní ba haínnepaé dáíú· clann pí loéclann pa  
 ngían-plúáá  
 Donn mop Monáíú ééécolla· ba mac Rúaíú Oirípm Alban  
 bíú in buíúen eaááá ío· a tóúpp in caáa calma 25

Döll Dölbán ír Cap Cúailgne· dá ríghéinnib· Fían Ulað  
 muinntoir in dá glan-úaire· le céile ag corp in éupað  
 Peppdómain gér rí-geinnib· ar fíanaib· bíana boppra  
 dá féin do ba míceillib· teét anağair· mic Mórna  
 Rí-geinnib· Ó gCeinnrealaigh· dar leir féin ba rí raémar  
 ba hól coirce in cinnrecaib· anağair· Duill ra cat ro  
 Teguib· Fíana Uprímhan· ran cat mar gac áen oile  
 ionda óig ag uplagab· d'egla Duill na celeg neime  
 Ro rípiob· Fíen Derrmáhan· le mac Muirne mun ám roin  
 boip gér mór an mepughab· cigib ann na n-ápmoib 30  
 Fíena caile Cúadómhan· tegair amerc na Féine  
 do bí rin na nuallgub· pol do rğarrac pe céile  
 Le mac Muirne muncasóime· do hiarrað ar Féin Connaét  
 beirh mar cáe ag uplaigh· anağair· Duill ra éorğar  
 Do cuireð in ġairbteğlaç· le mac Cúmaill hí baóipece  
 buiden fíeðba aipmneimnac· anağair· Duill don cáoirpin  
 Clanna Nemáinn ponarraig· do ba dóig lé mac Cúmaill  
 ġur cuireð ra corccar roin· nac fíuair Döll fear a  
 fúlaing  
 ġan aoinpér na n-uiperrbair· ar in cáoir éúair do Cpuinn-  
 móin  
 do cuir Fíonn in buiden roin· pe coir Cáirill uf Conbóin 35  
 Rí Laiğen go tēroméopab· da ríğ Muimán gér baóirpe  
 don caoir éērr do Cponnmónair· Fíonn féin ír clanna  
 baóipece.  
 ġláirir Döll ġnóméacac· déir na panda rin uaça  
 (uaça?)  
 go painig in ríğeigir· diep comáinn Dáighe búanaç  
 Le Fíonn ó do rípiðe· do corğ Duill in plúag tēom ro  
 do fiarrað don fílib rin· cia do cloinn Mórna an Döll ra  
 Ríotra féin abubpacar· ón lé tucab cat Cnoça  
 Döll o fíuair fúlbargab· ann do búail Cúmaill éupa  
 Ar eglá do láime rí· po ceileð opt in t-ainm rin  
 lé mac Muirne bağair· a Duill aipdecaigh aingib 40  
 Mar eugamra cpuinnigēer· a ndubpað lé mac Cúmaill  
 nír fíoláir a n-oiriçil· ríá teét don eplúagrin eugáinn  
 A haile na fairp rin· do bí ar Döll pé reét n-díðib  
 abeirt a aipm aileniğ· láim pé hlollann na n-oirðer

Do rónaó peal cobalta· na bfaig rin pé mac Mórna  
 co ceualaid Pionn oébaóac· in laóic a n-aice in omna  
 Glúairir Pionn na áonarán· bfa a fíor cfa do ní in coblaó  
 go pfaacaid in t-aón macám· gan áonbuine ina fappaó  
 breénaigirir in ríghfeinnio· ó do bábar na n-énar

marbaó Duill go míceillio· rnaó perr cfa do éanab 45  
 Eirgír Peryur fínbélaó· anbaig Pinn ara coblaó  
 do éonnaire Goll gnioéaóac· ir Pionn ar cf a gona  
 And abbert in pilió rin· pe mac Cuñail co faobrac  
 gan beir ar cf beinib· búaine blaó ina ráegal  
 Duirer lollann órarmaó· óóuala Pionn fa ríle  
 le mac Cuñail éomrañai· iarréar comlann a tpece  
 Do buile Goll in compac ro· do cor pé rígh na Péine  
 adubairt gur óomblarba· tpiat ag compac fa ééile  
 Adubairt Pionn in flaitfeinnio· noóar bfe rin a adóor  
 dia mbeir Goll na éateibeao· go maó mien leir a mar-  
 baó 50

Durr-paó Pionn in tpealamí roim· bfaig indfaig ina mbállaió  
 eirgír Goll go peparñail· in tpiat rin ina aóaió  
 Do loc Pionn in compac pain· pé mac Mórna do éenam  
 adubairt nar comcormail· compac 'rgan cáé ga pégaó  
 Sgaraid in dá ríghfeinnio· uman tpiat rin pe apoile  
 do gabrac co míceillio· ar na márac la cuinne  
 Ir aibeil do ppegarab· iar rgaoileao do Glar Dpéine  
 an dá degláoó degearaid· Crunnmóin i ecunne a ééile  
 Le mac Cuñail lámpeppac· nír hanaó pe mac Mórna  
 do roinn pé go páébertao· cáé ar óoirpib na móna 55  
 Ua Conbróin fa a ndubramair· tuarr a ttopac in rgeil ri  
 a n-aóaió Duill éúil-rgachai· do cobar cáé lé ééile  
 Innpaige Duill ileócai· noóar b'adaió ar éaruib  
 coirg reabair po minéanuib· do bí aige na n-aóaió  
 Clann ríofg Loóclann luaébbárcai· battar i ttopac in com-  
 lann

mac Mórna do luaébbárcai· ir níor luóaire a ndórpainn  
 Sluaó Oppuibe um Pearnóimain· cfa don tpiúag rin na  
 marbaó

Ullcaig ann co gergonta· níor bfepp do cloinn ríofg  
 Alban

Fíena úairle Urmumhan· nír pgarrað gan beir leónca  
 Ceinnpealaið adubraettar· narp é an cat fin a n-eolur 60  
 Sup leopað Fíen Deppmumhan· pa cat fin lé mac Mórna  
 ní fúilim na mepuðað· gað láoð dís ina dá opðain  
 Fían cfoðlaicteð Cúaðmumhan· pa n-iorðail fin ger b'umal  
 ca pior buind in ceualabap· nír cépnótar don eypur  
 Ní bíu-pa ga po-pðaoileað· a ndepnað pé mac Mórna  
 pep na pðél do commaðíðem· ní deðaið ap don eplog pa.  
 Le Fíonn don leir eile rí· do bñpæð ap cloinn Corbmaic  
 mór in t-aððap deirðpæ· po cuip ðoll pðieð tap lopð aip  
 A ðeenn Sionna ppeaðbúaine· eug a aðaið in úair fin  
 ní pñeð céim buð ðeððpuaíð· sup cuip iate tap a ðúailið 65  
 Do ríðne ðoll lánrapað· ðið beð mór do bðap  
 Ðuibðeirð no co pánðattar· nír zonað iate 'rñfor mapðað  
 Ro pððbað mon n-ám fin· clanna baopðne pá méla  
 le henlám in lollainn fin· amlaíð po ataið a pðéla  
 Ðið aibinn in eulað fin· ap a ppuilef-pe a ðleipce  
 aníð ipam buðað-pa· að innipin in pðél pe  
 Mípe mac in pððpenníð· día nðopíð Oipñin éaðeað  
 paba ðam ðo míðéillið· að fin a þatpae mo pðéla.  
 Sðéala.

## V.

A ben óen polcað mo éinn· cien ó do pccap pé Féin Finn  
 blíaðain ap éóic mór an mod· nað ppuair aoinben dia  
 polcað  
 Sé blíaðna beð sup anoðt· aóibinn ðamra pom beððolc  
 ðoilið aine in einn fin ðe· tap éipr epilli pðonnðuiðe  
 Uðán pa hé in cend epúað· pa ndenðir conapt conuall  
 ðamað an lá ap leirip lon· do zeupað mna dá polcað  
 A eypur co leirip lon· eypur pap ðnát mór ceopccap  
 ðap mapðpamair ðaim ðonna· op up loða líaðpoma  
 lomapðaið do pónpam ðall· meipri ip Cáoilce coipettcpom  
 ðap ðeiliðpíom in pèilð páim· epé pèilð ip epé lomapðaið 5

Abuairc Cáoilte epoidé fear nap optaé n-iorghaile  
 ba pepp do bponnað b6 ip each ip mó do ba gairgeðað  
 Abudapera nap ppsor d6 don ppoplaie ní hiomarðó

bañpa aét g6 do pala a páb ba hé in capa Caoiltecán  
 Do cuaið Caoilte co Cionn Con t6igimpi co leicir lon  
 Caoilte pa muinntir go n-áð agur mipe um aonapán  
 Noéap marb Caoilte na ceat in lá pin ba lúatlámaé  
 in pep ap ap minic blað aét mað eilit ip aon aó  
 Doberc mo bpeitir a ben ní tpat bpeð do deanañ ðaíñ  
 go píaét liom tap mað amaé: tpi éaða ðaíñ dápaétaé 10  
 Dar do láíñ a ben náoiðe ba pepp polaéte Popmaóile  
 tpi éaða ðaíñ p6a punn um éaða muc ba ppuigill  
 Mo lámáé a leicir laoið nup bé in lámáé maot macaóíñ  
 tpi píeð píað ap in ngur um na tpi píeð píaðmuc  
 In cú do bfi um laim luind Gaillpéit cú Finn níe Cumuill  
 nup tappaið in talam te cú ga mbíað geall Gaillpéite  
 In po-ða beag boi um láíñ peét remonna díá congbaíl  
 pa meinic mo laíñ na eponn fan leicir noéap leatpuiñ  
 Maie in poða poða Finn do bfi neim mop na glairpinn  
 gaé don píeñ ba tcaplaie fuil nocap blair biað na  
 becharð 15

Díá mað é in lá pin a ben dom píeétainnpi peé gaé pep  
 do ionnóla mo bfi láíñ ní ðionganca m'iongðabáil  
 Tpuag naé eð do pígnip piom a mgen péta poilepionn  
 mo éur-pa fan gcapn puap eloé ip mo maol tpuag do  
 éonaé

Do bað maie maipi in fuile pinn do éonnairc cáé ap mo  
 éionn

do éúaið ðiom ap aon píeim paie gup mé in glar galpauð-  
 éaé

Robað maie poipniamað mpuilt pobað maie in combaé  
 cuip

noéa t6ainic tpe énaíñ cinn polt a commait aét polt  
 Finn

Giob íate na píaela po éúap ipin pein-cionn etopbúap  
 pobatappan eacht oile teimdir ena cenð-buiohe 20

Do cognaóir colpa ðoim go epúaið eioepaé conaíñail  
 ní páðbaóir áige nó aie ðe naé ðenbaóir minpamap



Ȣioð íað na rúile po hpuar· ippin pen-ðionn etopbúar  
 anoðt Ȣioð ppeama pola· pobpad Ȣéma Ȣlar-cana  
 Anoioðe ré Ȣopða Ȣoill· ní ȢepȢaoíř coirceím n-iompoill  
 anoðt Ȣe Ȣeðuinn amað· noðan řaiceim an cðonað  
 Ȣioð iate na cora po hřřor· noða aȢcuipetð oppa řȢioř  
 inoðt ipad cðara epoma· ġupřat epúaȢa taobloma  
 Ȣe atáio Ȣan lařar Ȣan lúe· noðan řebuim a niompúð  
 pobřat lúata řeðt oile· anvioiȢ řúata řionn-Ȣuioðe 25  
 řúat řionn-moiȢe ap MaȢ Maoin· řuapamar ġřeip Ȣia  
 Ȣomaoin  
 Ȣia ȢoinnaiȢ Ȣð ap moiȢ Miðe· Ȣia řuȢ Cormac·epð řinne  
 Ro řeřpad na řiana řpřř· Ȣeapð leð in řúat co etairřřřř  
 ní řuȢ neð ġep ġarȢ a nȢur· aðt Oipřř a nArȢapopř  
 An etOipřř epuaȢ aðeí řonð· řuapř mór Ȣ'ole ip Ȣ'anřopřlann  
 a nvioiȢ in řúata ȢðȢeř· ġo Ȣepřnán řúar řaðoȢapçler  
 Ip ann po ling leim Ȣána· ġo hářð úaetmor allmorða  
 ip etappar a láim ap lúar· po-Ȣur-Ȣúailiur etopbúar  
 ȢupřapȢur Ȣeim calma epúaið· etap a láim n-eiçȢ n-aðřúapř  
 Ȣo Ȣenap Ȣan etaða etoipř in et-ðř Ȣia epot řa etmřpaið 30  
 An etompa ȢeȢ Ȣoi um láim· umap etepçur epot in řȢáil  
 ġemað ře Ȣað áil in et-ðř· Ȣo ġéȢað é ina meðón  
 Ȣeic řpailȢe innce Ȣ'ðř řinn· aȢur a Ȣeic le Cřoiðřpinn  
 a Ȣeich Ȣřř le hingřin Ģuill· řa Ȣeich le hingřin Iopřguill  
 Arpřom a hóip ó po amað· appéȢmuipř ðip a řpalað  
 noðan řiðip řep řepř· le hiomað a hiommřura  
 etol Ȣam Ȣeich řpailçip aȢ řionn· Ȣo řéȢaið ip meaðapř liom  
 etřúaȢ a mȢeic řon calmain ete· Ȣeic řeðio Ȣaða řoilçipře  
 Anð atáio a çuipř etaðma· ře etaořř coirçe Çaipř Aleða  
 ap in etlçan úaða aleiçřř po řoilçipř Ȣeic neȢaiȢř 35  
 řaoř atáio řleȢa řealȢa· Ȣa nȢontaořȢe Ȣoim etinnðepȢa  
 ionmřuin laiř laoiȢ poř meile· etom po eteil etoð Almřuine  
 Anð atáio çuipř ambřð çuipř· Ȣo leatetaořř etřpa Moðoiřp  
 ġeȢé Ȣo iappřað ġo etenð· ní řuiȢȢieçep ġo řoiřçenð  
 Íapřin ip řeoið oile řinð· řeð ġað Ȣuine Ȣo ðleiřpřinn  
 noðin řeiořp Ȣið uile· řeȢ Ȣan etopř Ȣ'řionnðpřuinn  
 A řpupřamap řan mȢioð mȢúan· ȢoȢað líonmap ře a  
 n-iomlúað  
 ap çuipřřom i etalmřain etřeað· ní řuiȢȢieçep ġo Ȣřat a Ȣen

Atá uia n-éir uile rin· beirte a buíde don Óimhíob  
 gan lút gan aépac nem lá· ap eál catrach Óiondóda  
 bairbead pátraic ip pepp dam· obdár folcad bregaé ban  
 ag díon ceall ip tuad ip tpeab· maé ced le Día bena a ben.

A bean.

## VI.

Páap ap n-agaib a loé luig· nodan páapamap opuic  
 día ndéaib Fionn na Féine· do hreilg Eidege aihpéide  
 Aod mac Morna meic Garad· cig eugainn dap plegužad  
 ba hí a bpeit ap mbpeit uile· go loé Riad na ríogruibe  
 Ní deaib leipion Fionn féin· aét do pan ap an uirpléib  
 battap na boéa ap in fopce· geip dó leim tap longpore  
 Lodbairne coicepp calma· ip píde ogláod aihpa  
 ceppap leip gad mac amad· coigep ip píde apmach  
 Sgír leinn a haiclé ap pfaiboi· in líon do bádmair d'Fianaið  
 ger mór ár gcéppaib ap ceáil· maíe linn peip oibde  
 bpažadil

5

Ro battap ag Duíña Muc· lucht eál-coiméada ag Copmac  
 Lunna agur a meic mhópa· dobað cuibpionn com-érbda  
 lap rin lodbair-ní día cig· pepp dúinn naé tteigimip eitcip  
 pupppit deaðaó ní mo gnaip· ní bó comdál cairbemail  
 Lodbair co lior na tteobap· ip ní páapamap oplacabh  
 níop mó leó ap ceéol uile· ináib paail na pfoðbuibe  
 Abbepe Diapmaib ó Duinn· muna hoplaicéap poimainb  
 lingped pam comair in clab· nó go ndíoglar m'anpalað  
 Ro ling Diapmaib ó Duibne· in clab rin gan comairle  
 dobað luémar lút a éop· dúinn gup oplac in dopur  
 Eirgib éall um épaénóna· Lunna agur a meic mhópa  
 cóga loéclannaé líoméa· ba hí in comlann coimpíóéda  
 Mapbaib in plóg i ééile· op oipep in úp-pléibe  
 ní tepnó caóm nó capa· dona hógaib apméana  
 Compaicior Diapmaib ó Duinn· ip leacach lonn ó loélunn  
 compaicir Mac Lúgaé lán· ap in leipg agur leedán

10

Corhpaier Oirrin aithra agur lunna lán-calma  
 go ppaier Oirín a porrae: i n-iomairg ón allmappaé  
 Compaierm-ri don leir acúaið ap in leirg ip Ciorcall epuaib  
 pur-puaier Orcair a páipe: ó ðreallaé na gneallaiðe 15  
 Deíoneimar buinne mar poim pinne agur na hallmupoirg  
 noða beáinig ap ctoirppi: go lá gona lán-poillre  
 Sa maibin ap na márae: po cpeigriom uile ap lámáe  
 pobur péé Orðar apmglonn: Oirín ipin anpéoplann  
 Ro éirig aigneó Orðair ap geinnead in éruaðóorðair  
 agur do luatáið a láim: po biéin Oirín d'éoráin  
 Do dicenn Orðar ðreallaé: dia éolig búaba leimionnaé  
 po marb pé longá luigreé: Orðar de ba haccuirpéé  
 Do ráir go Mac Luðáé lán: Orðar do oigheab leacáin  
 ba duaið na íaé cap rpué goir: purpabaé cenn lúaiélea-  
 caig 20  
 Ro ríadeé duðam Orðar oll: íep mbúaið georðar ip geomlann  
 oirpimic ap leirg in énuic: íep mbuaið georðair ip geom-  
 paic  
 Uirce pionnpuar loða luig: ip maipg beirpup epíá na éuib  
 óir ip ionn po pagbáb de: na loélanncaið ina luigé  
 Oglaiðéar Copmac ua Cuinn: pa a muinnceir pe mac  
 Cuinuil  
 boilig leir go lá a éga: báp a éuipé coiréaba  
 Ciomairgéter Plaiéris ip Píotál: go Copmac beátaé beíodmáir  
 do bpeir na bpeiré nap lag: eibip Píonn agur Copmac  
 Ro uirpighéab na baóine: ní maie dpuim pé céo-aóige  
 ba hí bpeé na mbpeíom nglan: a mbeé biolup pa na  
 nbiulcaé 25  
 Ní paca aitéin Orðair: ag eip caéa nó éorðair  
 acé in láoé luðaið lága: a geionn gaáa epuaála  
 Anpáda in calman uile: pa mbeé a ccopp énduine  
 do beiréip pé épú éumaið: ó colg Orðair eétegonaið  
 Noéar capuill ap calmuin: inbáið Conuill éaéarmuið  
 láoé baó beóda pé porraé: olbár Orðor anglonnaé  
 Noéar gað laiðin na láim: aitéin Oiarmaaba dpeaðnáip  
 go ppoðup nó go paba: cap eip loða lámpeaba  
 Do fanpab Oirín ba pepir: capéir annpab na hÉirionn  
 acé go ndamhaiðe dó bepaig: ap píéicib nó ap aóinpéupib 30

Do beirgab Mac Lugaó lonn' a colg ríá ecáé a ecomlonn  
 do cinnead oppa uile do corgar a débguine  
 Noéan feabap m'élanz péin' maic per map ecáé pa coirpheim  
 ní deanuinn upáin ága' rní imgabainn upána  
 Ag rin ap ceirba píre' m'ádra cuméa agur coirbóine  
 do creibceabóir Fíana Finn' na ceirba tap a ceigim  
 O ciú Mhuiréabáig mic Flainn' agur Mlanainne ó Mlaonuinn  
 po rípinn cairge ip eúana' agur airb aghéara  
 Ro éairpneigir Fionn na Féine' dam a haicéle na heirge  
 go beirceabóir drian tap mo drian' a n-Árb da fían go  
 hinnpáar  
 Árb dá fían ní haicéibóir dam' ap cuinn círe nó calman  
 aóc ge gar ge ingar úam' do géubra ionad impáar.

35

Fuap.

## VII.

Maibim in maibin pa glonn' pobram fuilec áicéopom  
 por poeacabóir fíana a ppuil' ór up Óroma hEógabail  
 Ro ceirbur in láoc gan éiaib' mupar cupramor ap ngláib'  
 dar cupramar cat ann rin' dia a ceugar liom cionn  
 Cuirpíg  
 Do rinniop beóbaéc eiré' do rinniop poepra poepla  
 do leigior a laoiú pa mbúab' uile pa nEipinn armpáib'  
 Do rinneap beóbaéc eiré' do rinniop poepra poepla  
 go ceugar pa gníom gninn' gúl gaó en-ciúe a nEipinn  
 Do rinniop beóbaéc eiré' do rinniop poepra poepla  
 ip po lairceó go léip liom' muile agur áea éirionn  
 Íar rin po leirgeó píom' eic aéloma na hEipionn  
 ceigim díob do lúe mo éor' no go panac go hAipgeopop  
 Íar rin do éuabur anonn' ip beirce in doirpéir umam  
 agur an oibé rin gan eéc' ip me pa cuinnleóir do Copmac  
 Ip ann abubairce píom éall' ardpuirce úaral éirionn  
 iongnaó an ní abéim dom deóin' da fúil Óaóilce um cuinn-  
 leóir

5

bennadec opt na páid ap Fionn' ap flait na prian ppoile-  
fionn

gá eaim i ngeimiol ic éig' na beip cár ap mo muinntir  
Ní hé rin aigneó Caoilci' peé gac pep doc loét laofóete  
ní fíoirfenaó coinníol éain' ap a ppuil b'ór ab coimpaib 10  
Anúair pa eairnic in e-ól' ag in píg rogarag róthór  
eéigim leip noéar ééim cam' co painic in teg coitecionn  
Uime rin eugar bó ver' mór bob áil liom a aímleap  
ip do padup liom dom ééoin' caonnaé Seapgainn aipb  
uairbédil

Da padup i eCeimpaib ce' ben cuméa dís ééile  
ben an fip cuméa-pa epa' uaim gur in pip lepta-pa  
Tucour bean Cairbpe gan aéc' pbo padup í do Copmaic  
tucup ben Copmaic amne' pbo padup í do Cairbpe  
Do úuiriup cloibem in píg' um epuail fén ger mór in gníh  
mo cloibíom fein Gile in aile' uaim a epuail cloibíom  
Copmaic 15

Ro píappairgip de ap na bpaé' um epacé eirge ap na mapac  
an innipe éamra de' epéó b'púairgeólaó am oibe  
Dia ecugéa lec in gáile garag' ipin gníh ingneó imapo  
ip píaca peaça Úuinn Da benn' dá laéain ó loé Góibnionb  
Da eogán a ecoilció epacó' do leaétaoib Óroma Da Ráon  
agup dá doágnán íep poim' ó Cópaib donnbáin Doáair  
Da éam ap in Eichetge aipb' da lon ap leicir lonnagarag  
dá bpeollán a Dún Áíppe' da éoinéinn ó Cóppairpe  
Dá éroiré a Doiré Úa Úor' da éeapán eigne a Damhor  
da éabhan ó loé Da Óall' da ealaib lppirp nDomnainn 20  
Sionnaó peng Sléibe Cuilinn' da éoin allaió o úoirinn  
da géirp a Píob Garpa guipm' da coileó peba a Pópupum  
Mór in éoirb pob lá oim' noéan fupup a éumáll  
do pad mé a ngliab go dána' a beic i ndiaig na éiomána  
Éiomáin eugup eap paicé' mór an oboir énlaité  
bobaó gníom puairé peghba poimn' a ppuaplacaó mic  
Cumúill

Do éúaid in píach uaim boóep. map bob áil liom a aímleap  
co hác Mic Luáac pob pep' pe loé lupgan aniarndep  
Do éúaid an laéa uaim pan lág' noéar ppuup a gabail  
eap bpuac na bérba bpaip' eap pgaipb Inbip Duóglairi 25



Ir annrín pom-pagaib in gailt in can roba d'áir mó neipt  
 ar lár ráta Féine Finn no gur gabur a gCruimhlinn  
 Tarrur in éorr ar bpaib dion gur ppaib lé tainic  
 agur eugur lom pé mo rmaét d'puarglacab Finn 6  
 Éormac

ḡac a ppuarur d'ole leó tiucpaib lom gailt bam beó  
 tar ḡac ppoetar ip tar ḡac pán pom-gar do leit Loir-  
 pionnán

Ro rgarur pe mo éairuib tainic upéra pem aimpir  
 cepe mo bíobbaib ḡac pe lá ingac ionbaib maoidim-pa.

Maoidim.

## VIII.

Ceipb agam opt a Áaoilte a pír na n-ápm n-iomláioite  
 éia ga paise in Corpbolḡ éoir do boí ag Cumall mac  
 Trénmóir

Corp do boí ag Manannán mán pa peb ilbúabac go mbpíḡ  
 óia epioieonn pín coibdealb borb de do pígneoh in Corp-  
 bolḡ

Innir buinne epeo in éorr a Caoilte go n-iolap nglonn  
 nó epeo par cuipé a pír a epioieonn pana révaib  
 Áippe ingen Dealbaoit éil lennan Ilbpic iolpotaig  
 tappla por peipe in pír hí ḡ luéra go ḡadoinlí  
 Cealguir lúra cum pnáma Áippe nocar éuairt áḡa  
 bar cuir hí tré lunnne amoiḡ a pioét cuippe po éuipréib 5

Pfeppaigir Áoippe iep pín d'ingín áluinn Ábartaig  
 ga pab bíab pa pioét po a ben a luéra áluinn uiréḡeal  
 An epioé éuipet ní ba gepir opt a Áoippe na porc ró-mall  
 beir-pi ba éeb bláduin bán a tciḡ mfaibaiḡ lllanannán  
 bíab tú pa tciḡ pín do ḡnát ag panamac pút do éadé  
 ab éuipr naé deairuib ḡac tír noé atceapainn tú enéir  
 Do ḡentop poigéac maí réo dot epioieonn ní beg in beó  
 bíó é a ainm pín bréag daín Corpbolḡ na réo po deiréab  
 Do pinne Manannán pín don epioieonn ob púair oigib  
 do bí po ḡac réo bíob pín aige ní bpeḡ na deḡhaib 10

Léine Manannán ra rgién· ip epior Doibnionn ap don-píen  
 dupán gabann ón píor borb· reóib do bíob iprin Cōppbolg  
 Deimíor piḡ Alban gan peall· 7 caēbarr píog Loélann  
 do boí ann pe páite rin· 7 enaíma muc nAraíl  
 Cpior do óruimnib an msl mór· do boí ra Cōppbolg óoir  
 adep-ra píot gan dočar· do bíob ann ga iomačar  
 In can do bíob in muir lán· ba follur a hpeóib ap a lár  
 inuair pa cpáig in muir borb· polam fo deóib in Cōppbolg  
 Ag rin duie a Oirpín féil· map do pígneó é buóbein  
 agur inneorad ferba· a imčur a himtečta 15  
 Ro boí in Cōppbolg pé paba· ag Luḡ láočba Lam-paba  
 no gur čuie in píḡ fo deóib· le macaib Cearmaba Milbeóil  
 Do bí in Cōppbolg ier rin· aca rin ina deḡoir  
 gur čuierib in cpíar ger meap· lé macaib móra Míleobh  
 Tainic Manannán gan rḡir· puce leir in Cōppbolg apír  
 nfor cairbéin é do duine· go ttainic pé Conaípe  
 Ro cobail Conaípe cāom· do leatčaoib Teimrad na páon  
 map do murgail in glan glie· ppit in Cōppbolg pá  
 braḡuie. .ḡč.

## IX.

Mo mallacč ap čloinn Óaoirgne· veipeó oibče pa čappuice  
 do pionnpadaofr mo diomčba· ba maó iomčba mo čapuib  
 Mo bennacč ap čloinn Míórna· o'pulaing oḡḡra mór  
 n-appacč  
 anočč ḡib veipeó oibče· ap čloinn Óaoirgne mo mallacč  
 A bpeḡmair Pinn na čonap· pé a páořar do čuie appacč  
 olc opam veipeó a ḡaoiri· ap čloinn Óaoirgne mo mallacč  
 Meinic párapar airc bpaigne· ḡe voilḡe baí pa čappuic  
 bečar gom čaoinead coibče· ap čloinn Óaoircene mo  
 mallacč  
 A ingen Conuill Cpuačna· ag a bpuil uačad capad  
 beip beannačč leat dom čairuib· beip ḡo láiguib mo  
 mallacč 5

Ní maip Sgíeṫ bpeḡ mac Dáṫṫaofín· ḡan áṫḡaofín d'ḡir mo  
ḡarab

ní mo maipiuṫ ḡoṫ ḡaofṫe· ar cloinn ḡaofceṫe mo mallaṫe  
Párap colpa doim eallaiḫ· úaḡa 'ṫob aipḡiḫ ḡarab  
mo peṫe mbeannaṫe ar ḡaofṫe· ar cloinn ḡaofceṫe mo  
mallaṫe

Ḍiomḡaṫ mé do cloinn Ronáin· ní maip mo ṫorán carac  
aḡ rin deipeḫ mo laofḫe· ar cloinn ḡaofceṫe mo mallaṫe  
Ar ceṫe Párapic pa ḡanḡa· ní bíaiḫ na háḡḡa appaṫe  
paḡbaim pa a coḡaip m'ṫaofṫe· ar cloinn ḡaofceṫe mo  
mallaṫe.

Mo mallaṫe.

# X.

A bean beip let mo léine· ḡ déna uaim eipḡe  
cipall imṫeṫe a ḡpuaiḫḫeṫe ḡlan· in maibin pía mo maip-  
ḡaḫ

A ḡuill cía píḡe paṫav· maipce bíor ar beḡán carab  
ip uachaḫ ben ar a mbí paṫ· ó beṫe ḡan cenn ḡan ḡóḡnaṫ  
lonnraḡ lonḡpore Pinn na bPían· map a bpuil don ṫaibṫi.  
píap

paof annrin a beilbeṫ malla· lé beḡḡep do ḫinḡbála  
Cía pēp ann le a bpaofḫpinn péin· a ḡuill mḡor pá maṫe  
dom píp

cáic a ppuíḡḫinn hṫíap no pḡor· do commaiṫ ḫpior in  
iomḡaiḡ

In áil let Oiprin mac Pinn· nó Áonḡur mac Áoḡa Rinn  
nó Caiṫoll péṫa puileṫ· nó in Ḍorp ḡoplúṫe ḡéḡḡimeṫe 5  
Conall Cṫúṫeṫa ip é m'áṫaip· me coḡalṫa Cuinn Cṫéḡṫeṫaḡ  
ḡeapḫpaṫaip ḡaim pan cip éúaiḫ· Cṫéḡḡein mac Conuill  
ḡpannpúaiḫ

deapṫe liom imṫeṫe uaiṫ· tú mo ḡeipḫior pḡeṫim puaiṫe  
a ceionn peṫe mbliḡḡan ḡo nḡoil· tuḡur mé a píp av  
ṫ'iomḡaiḫ



Ón ofóide rin gup anócte ní fúarup úaid aigneó docte  
 ó'nocte amad ní baor dath ní bfu ag fep ap tuinn calmhan  
 Deic lá pícheó beó gan b'íad. cepe neó do b'í romat ríam  
 céo láoó léo láim a fúill. do éuit fa éarpuig cumaing  
 Imda umainn don fáirpge. 7 mé a geumanz na cairpge  
 ata gortca in b'íó gom b'rat. 7 an íota gom fopraó 10  
 Ge ata gortca in b'íó gum b'rat. gé bopb cocad na ceóic geat  
 mó benar an gné dom gnúaid. beic ag ól ráile fearb'ráid  
 Mo naoí mb'raíte pícheó féin. da marbaó aóin'fep don f'féin  
 do b'énad mo f'íob ríur rín. mo éore donoiréce d'íotain  
 A fúill mic Mórna a Moig M'aoín. caic na colla rin peó  
 taosb  
 poirpe híota a ndíalí na p'ep. bainne mo cíot do éaicéim  
 A ingen Conaill ní éél. uch ír epúag map éapla in r'gél  
 comáiple m'nd éúaid nó éep. ní d'ingen ír ní d'epnup  
 Uch a fúill ír epúag in d'áil. coic caéa nó pé ab éomóáil  
 ír éú a geúil cairpge epúaid. luime aipbe aó'púaire 15  
 Ag rin a beilbeapz fa bind. m'éinegla ap tuinn ír ap éir  
 Píonn ír a f'ían ap mo d'puim. 'pmé gan b'íad a geúil  
 cumaing  
 Do d'epgup mo époinn go éóir. a collaib éloinbe Trénmóir  
 eugup doib d'pulaní ír d'úad. do marbup Cumall epann-  
 púad  
 Tugup Muimníz po m'éla. írrin maipc ap Moig Léna  
 do ládar in cat go cain. fa maidin ap Moig Énaiz  
 Eodaid bailbeapz mac Máil. aipb'íaz Ulaó eíneó-náir  
 do mepcup fa láoó mo r'legb. eugup íate po b'róna a bhen.  
 A bhen.

## XI.

Píonb Fíle ba fep go lí. poba féinb'íó óirb'íó  
 ge Píonb Fíle ráidm'íur ríur. doba rí r'úanaó r'oiéilur  
 Píonn Fíle ba fep go n'glór. ír ríur a'beipm'íur Trénmóir  
 fa epéine ap éreipe a éleap. g'íó eó ón bá hainni oir'éap

Da mac aḡ Fionn fíodba gal· Fer[ḡur] luait̃pionn iṛ Eóḡan  
 iṛ uat̃ad̃ pín iṛ deap̃b̃ liom· inur deó d'Fíanaib̃ éipionn  
 Áon mac aḡ Eóḡan ámpa· Oilill féta fíoréalma  
 dá mac aḡ Oilill fíor de· Dáipe donn iṛ Doréaib̃e  
 Ferḡur luait̃pionb̃ láodba a ḡur· am eólaé na penéur  
 ríṛ acbeṛt a buime aḡur· epé ealla buib̃e baof̃ḡne 5  
 Trí meic aḡ baof̃pene bládbad̃· Cumall calma com̃paḡaé  
 Cpíomall ḡ Áob ollaé· in epíap mórḡapḡ mórḡlonnach  
 Áon mac do b̃í aḡ Áéó ollaé· Luḡhaib̃ ferḡaé fíorḡlonnaé  
 Áen mac in Luḡhbaé ééona· Ferb̃omann bláit̃ baip̃ḡeḡba  
 Da mac po b̃oí aḡ Cpíomall édom· Mopann corḡpaé ḡ Áob  
 ionḡuṛ in b̃íṛ éurata nḡlaé· a n-áon ló ruḡurbeaḡṛat  
 Oip̃pín mac Fínn fíodba gal· Ferḡur Caoíñde cor̃capḡlan  
 Uillíonn Fáobap Ráíḡne pán· ionḡuṛ in fer̃ep̃ édom̃ com̃l̃án  
 Cóig meic aḡ Oip̃ín ḡo holl· Orḡap ḡ Ferl̃oḡa lonn  
 Éaétaé Ulaḡaé po fan· ḡ Dólb̃ Sḡéine rḡieḡḡlan 10  
 Inḡen aḡ Fionn fíodba a gal· b̃iep̃ com̃ainn Luḡaé laim̃ḡeal  
 fer̃ḡḡñom̃ do epíall coluib̃ p̃maé· ḡ po ép̃eig a bannbaé·  
 laite po báḡap ap in leip̃ḡ· Luḡaé ḡ Dáipe aḡ peilḡ  
 do c̃uáib̃ Dáipe ḡep̃ deacaip̃· ḡo Luḡaé na coimleabaib̃  
 Ro cor̃p̃p̃éob̃ Luḡaé don ḡur· ó Dáipe ḡép̃ ḡp̃od̃baip̃deṛ  
 beip̃ib̃ a ḡeionn naof̃ m̃íor mac· pé a mb̃íct̃íṛ p̃f̃ena aḡ  
 p̃op̃ṛmac  
 Coip̃p̃é in mac ap cáé oile· a meic Cum̃aill Al̃m̃aine  
 ḡaf̃ne a ainm̃ áip̃ ḡaf̃ne in ḡein· Mac Luḡaé a ainm̃ ó a  
 m̃áéaip̃.

ḡé.

## XII.

Féḡeap̃ ceó Fínn a nAl̃m̃ain· ḡura c̃ḡḡíṛ fíorḡap̃maig̃h  
 ab̃óúṛa naé naé maip̃ionn de· up̃ra no cleit̃ no c̃uáille  
 deḡ m̃'áib̃ ap in laḡaip̃ lóm· d'áit̃le na ceup̃ad̃ ḡcom̃bonn  
 por̃t í báof̃ḡne ḡep̃ b̃ó b̃rap̃· anoc̃t iṛ pépaé ponḡḡlaṛ  
 M̃ná p̃ionna ḡo p̃faip̃ḡib̃ óip̃· b̃íct̃íṛ ḡo ceop̃naib̃ com̃óil  
 cup̃aib̃ ba cob̃ṛaib̃ caḡa· ḡo n-ébaig̃ib̃ ioll̃b̃aḡa

Tírf céo cupa maíe meicea· pa tírf éadga díreapgra  
 tírf éadga euaé aipeib gíl· a mbíob míoð éuill ceiceimín  
 Cupa órba álainn réo· baabaé iubaip óil ré gcéob  
 coinnealbra go pfab peéce gcor· b'ór ip b'airgeob ip  
 b'ionnmur

5

Aipeim céo n-íomba neéca· tírféca láoé gaé aoinleapca  
 pa íombaíe n-ímbenmaíe n-óip· Finn mic Cuímaíll mic  
 Tríennmóip

Imóénaím órba uile· go n-uaiéneadhaim órbaíge  
 lepta cleé í élápaib· gappaib óg ap uplápaib  
 ba hálóinn eigeip in ífen· go ceuanapcaib na ceaoim-íall  
 ip amlaib éigeip dia eige· corcap realga gaé éin-íip  
 Doileíe aipiom Féine Finn· a Paepaie móip na mbriaéap  
 mbinn

aéce muna a bíae apcaíe éall· neé do píceip a n-anmann  
 Oíppin mac Finn peipbe in plúae· Domnall claon Ceallae  
 corplúae

Mac Míleae ip Eaelúae áh· Dub Óromán í Dubán  
 Coice mic ag Oíppin náir báoé· Oígar ip Pep loega lángeáoé  
 í Ulaéae gaéca ean· í Dolb Sgéime rgeíeélan  
 Oíapmaib ó Duibne pa bpué· ip beie nOilealla a hEobap  
 beie nDubcaíe a bpuimnib bpege· beie Mopinn muíge  
 Caillcen

10

Agur beie gCorpmaie óh gcaépaíe· beie gCéin beie nAipce  
 beie nAieégin  
 beie Muípeadhaim Muíge in Sgáil· beie gCuinn beie Píoinn  
 beie pPaoláin

Deie bPeapbomáin beie nÁilbe· beie gColla a gceíochaim  
 Caipbre  
 beie gConnla beie gCpíoméainn éaip· beie pFiaépa í beie  
 pPeapgaip

Na beie pPeapgaip bap ppeine· na beie nAipe ó Óáirpíne  
 Deie Muípeéimíne na mapá· beie nDonngaip beie nDonn-  
 éada

15

Cáo epóba ip Conn mac Peabail· í in Glap mac Ópeimáin  
 Goppaíe Glinne í Píonn bán· Gúaipe Cpíoméainn ip Cúán  
 Inniippi ba puaiénib realga· Caéal Dubán ip Ópuimbeig  
 Dubróib ip Cioéae ip Conn· Maine í Aip ip loigoll

Dub Róib ip Dub Draiḡin· Fálólú go ḡeruar ḡeloirib  
 ḡlac mac Deirḡ mic Diépaib ḡloin· Aob mac Cpméain  
 mic Camliuib  
 Sealbaé pa binn a bérpla· Aob Pionn Cúán ip Enna  
 banb Sionnai· Rinnolb go pinn· Mac Deirḡe ḡ Mac Deiréill  
 Dubán Dubróib Dubbala· Dub Droma mac Senéaḡa  
 Plaiépe faobpaé per ba ḡal· ḡarb Doirpe Dairpe Donnḡal 20  
 Suibne plegab ploirḡe pluaiḡ· epí mic Aille ábradpúair  
 Per Mumán Manpaḡ míab nḡlé· Dorp Tap Malaiḡ ip  
 ḡúaire  
 In dá Cúán a Cúalainn· in ba ḡran pobpaḡ eáluinḡ  
 Fál peḡa aḡur Per Sḡéit· ip ḡlar mac ḡabail ḡairbleit  
 Doilḡe liom báp Colla epuinn· ḡ Cúinn ḡ lacuind  
 ip Mlaine ip Cuirpe ip Ceallaiḡ· ba polam um éaoilpenbaib  
 bar Oilealla ḡ ḡreapail· noḡa duinne na eapbaib  
 báp Eoéaḡa ḡ Aoba· cona pennaiḡ poéaomha  
 Cpi bpué do boi apciḡ éall· Cap ip Caémáol ip Cúalann  
 a epí epopáin mfin in moḡ· Clep ip Cinnmeap ip Cuirmeḡ 25  
 Cpi heaélaḡa ciḡe Finn· can do bicepí i eCpuimḡlinn  
 noḡap maié baé a pé mbonn· Cópḡ ḡ lonn ḡ Uáé  
 Cpi hoimibe ciḡe Finn· Meall ḡ Máol ḡ Cnap  
 ḡé do bicepí i ndoicḡ Pfan· noḡap maié eiall na cepí mac  
 A épí bailemáin máite· Opucé Dápaéḡ ḡ Dairé  
 a epí doirpeḡip ráb ḡan ḡoib· Opuid ḡ Íaé ḡ Oplaic  
 Perḡur Pienbel pila Finn· pa buileac pa bpiácap·binn  
 Mac Samain a bpetem cóip· Aob ingen·ḡorm a éoinnleḡip  
 ba hálainn in bannepaéḡ ban· do bí ap bpiḡ loḡa lupḡan  
 am ingin Cepmaba caoim· um Lennabair um Leannéaoim 30  
 Pan mnaoí mbiz um élánaib mbinn· um Eirpe um Sapuice  
 péaḡainn  
 um Úaine um Ebaín um Šaoip· um Aillbe um Cpuicḡil  
 Céinnpinn  
 Um ḡeppaiḡ bpiḡ um éé élaite· um Ééaa móip ingin Rónáin  
 Pinneabair meirpéanḡ meub nḡlonn· Eoan álainn ip  
 Aobdonn  
 Mac Rónáin do éúair ap ceal· do caipḡnḡip eáé go beuicepé  
 do beóin Mic Dé líé go nḡur· do beóin beirpíḡ po péḡur.  
 Peaḡéor.

## XIII.

Aonað po a Moigð Eala in pí· aonað lippe gona lí  
 aofbinn da gað don céib ann· ní hionann ip Gúaipe Dall  
 Nip Gúaipe Dall m'ainm go pfor· can do binn a ceig in píogð  
 a ceig Ferðurpa go ppeib· iprin epáigð of Depparhain  
 Tugðip eic na pFian pa tper· ip eic Muihneð na móipéper  
 perrab epí gpaipfne glana· ap paitéð Mac Muiréða  
 Eað vub ag Dól mac Da Cpeg· in gað cluite po perrac  
 ipin capraic of loð Gair· rug epí lanbuada in donaiðh  
 Cuingip Píáðpa in t-eð iep poin· ap in vpaof a fenaðair  
 do pat dð céb da gað epod· vía tabairt a teúarapcal 5  
 Ag rúb vuit in t-eð vub vían· ap Píáðpa pe plait na pFien  
 ag pin mo éloiðiom go mbliab· agur ead uaim dot apaid  
 beip mo caebair ip geall céb· beip mo rgiat a ceipib Dpég  
 beip mo pleða nime· mapdon ip m'foðna airgibhe  
 Mad perr let no beit gan ní· a plait na bFien a éaoimipí  
 ní pagair gan airgib ap· a plait na pFien ppaðbarðlar  
 Ro eipigð pein Fionn iappoin· buidéð é do mac Eóðain  
 bennaigib ead vía éile· nioy bð eíuin a ceoimeipge  
 Riactair Fionn pomainn ap in pév· tegmaib leip epí píeib  
 céb  
 go Caðair go dún of loð· iped lobmap ón aonað 10  
 Epí lá ip epí hoibéð go mbliab· po báðmap a ceig Caðair  
 gan eapbair lenna nó bíð· ap mac Cumail ón áipbipíð  
 Caoza pail do pad Fionn dð· cáoga ead ip cáoga bð  
 do pad Fionn líad a lenn· do Caðair mac Oihilla  
 Luid Fionn v'iomlíad in eic vub· guprin epáigð of Depparmai  
 lenuimpe 7 Cáoile epíá báoir· 7 peatmáois epíá coðáoir  
 Giod pinne niopram malla· ba lóp líad ap leimionna  
 per uaim da eí pear dá beip· ní bí pfað nað páðmaip  
 In can po airig in pí· rporair a ead go Epáigð lí  
 ó Epáigð lí cap Epáigð Óoimð glair· cap Ppaðóimoið ip cap  
 Fionnglair 15  
 Cap Mað Pleipge cap Mað Cairn· cap Seanumair Opoma  
 Gairib  
 cap ulða Pleipge pinne· cap colða na Coðpuinne



Mar uime tangur um cêc' dobað bíð ap in e-aítheað  
 por euepa riðre go n-áoið' a Cáoilte a Finn a Oirrin 35  
 larrin po eirgiomar rúar' do com ap celoidein go ceprár  
 do gab cáe cend apoile' po ba mana dorngáile  
 báidceap in cene bóí císir' go nar léir laroir na grír  
 ciomaircêep cúl dorða duð' oirn ap ceprár a n-éinionað  
 Mar do báðmar cionn ap éionn' cfa do foirpêð rin aêc  
 Fionn

ba po marb rinne ðe' muna beir Fionn na Féine  
 Cionn ap cionn ðuinne pa tpeib' pad na hoíðce go maibin  
 nó go ecainic gríen arceð' um tpeaê eirge ap na marað  
 In can po eirið in gríen' cuicir gað per roir ir ríar  
 cig buibnell a ceinn gað rir' go mbabar marb in uair rin 40  
 Gairic do bámar nar ecám' eirgibmáoið ruar go hóðlán  
 do ceileað opainn in tpeað' 7 ceileep oirn in muinncep  
 Ir íað buidion do éroib rinn' na naoi bpuacá a hlubar-  
 glinn

do bioðail oirn a petap' diar b'ainm Cuillionn coirleathan  
 Amlaib po eirið Fionn Fáil' ir apáða eic na láim  
 ba plán eibir cenn ir éoir' boí gað ainioin na fégmoir  
 Ir murrí Cáoilte eposðe' beir na láoð go lánðloine  
 mor rirrim amoið pa mac' noða a ppaicim an e-áonað.

Donað.

#### XIV.

Fuapamar reilg iar pamain' a mðearnur Muici balair  
 ap eoðc duinn tap Mað níêe' ba ceb láoð pa lán rgiêe  
 Torc epom do fíol muc mðalair' do marðamar ier pamhain  
 cullað go ngé ngairð go ngur' ó a bpuil i ainm ap ðernur  
 Noðap lam nech a marðað' aêc Fían Finn go nepe-aðbal  
 do fíol na muc láat leimneð' boí ag balap baileðeimneð  
 Ir me pug ceb gnioin in cuirc' ir do epoid rirrim mormuic  
 pugur epí mile don ðeinn' in muic rin ap mo gualuind  
 ðamar a mðernur rpuêpa' áon ceoláoð pa lan ópuêða  
 ap ráic peêctmuin pa torc ðe' eibor ðoin 7 buine

5



Ar feilg ba hí in tfeilg móla: dia a ppuil Muine in Fulaetta  
ceab daim gao doipe a mbí dor: cuiprium na luide um  
Rúadpor

Ceo d'oi goib ceab do damairb: po mapbamap bíap fo gairb  
ba berf in gaimioh bí a bpuil: ger epáig maigrech in  
lá rin

Dia maó é in lá ag laim Núabac: a ben garb do gni in  
grúamóac

ar feilg linní d6 Pinne: ba ceupéair Donn Duiblinne.  
Ceo do ingenoib máola: pug leir Donn a Síe Áoda  
pa pgeí apb pa bpióet go mblab: ba garb in pioet apalab  
dan-píogán ag Áob gan oil: gabáir éo mon ingenpoib  
por cuir i pioet oighe pfaip: ar plior moighe gan mapc-  
rluaig

10

Ge do pinne rippí in tole: do ainic íab ar guaraet  
ní lamac neac na hoighe: do bíob Donn ba n-iongairpe  
Roigie on pioigán po beic: pior go ró-Donn po dícleit  
go mbeic gan coblaó amoió: go poipeó ba hazalloim  
Do luib Donn gaoé ip gríán glan: muir ip eir na mionn  
n-áobal

mé mac in píó naé pia ab teó: go bpát noéa bí a earleó  
Pergaigter in píogán rippí: pé Donn a píe Sleibe Mip  
nó gur elaoélaib a plieet amoió: gur cuir i pioet doim allair  
Do imteig le na ealca: nippat malla a n-imteetta  
eug porbair do pennoib plenn: go deapfár d'perpoir  
Éipenn

15

Abubairc Donn báot in glóir: pe mac Cumail mic Tpenmóir  
naé lamdaip Fíana Pinn: gcéin do bíab píab [i nÉipinn]  
Abubairc Pionn pe a píenoip: eirgiom uile ba iarraip  
ní bíab po diemair in dam: pe pienuib ag ingeleraó  
Abubaircra rippí: pé píó na pFian a hAlmuin  
bíó garb d6 deabairb in doim: do láó pehairb a peécaib  
Muirpib mo éoinpe in dam: Gaillinn ip Sgeólang ip bpan  
lenaib gao lorp go ppeib: ní ppuil pioet naé po-mapbair  
Ní bíabab mo éoin ap Pionn: go ceuite in dam liom  
gib ap lár in tfléibe bepp: gib ap na Féine cuipfepp  
Amail abubairc Pionn rin: po gabram náipe epé neim  
glúairb lena plúaig amac: noéap epúaig le na éeglaó

20



Céad ar fáilte buinn d'fearuib' beid' gcéad cú inar deghaib  
 aoinéad ban ip aoinéad fear' lór a méid ro ba coinnéib  
 Mór ar ngebdain ip ar ngráin' mor ar fiadain ar ffor-  
 gráin

ar ttecht buinn do tfeilg in doim' ba ceim go ffeirg a  
 hAlmhuin

Do riadcamar fa ninnri' do bí fear ághar innce  
 Lór a méid búinn fa follur' do marb' céad don deamur  
 Tugram tri gárbí garga' go gelor go neib an arbdal  
 nochar gab gráin in bair' donn' ré cairm na ffeir pe a  
 forlann

25

Rogab buraé ro líon fearg' in meirbair' dirgip doinnbearg  
 pe pegab don ngeal pe a ngráin' ré cairm na ffeir go  
 fforgráin

Do éionóirion a oighe' cap íat mór cap rna moighe  
 ip conairt conáiréad érbair' i nglionn Maíair in mare-  
 plúairg

Do gap conairt donéarab' ag muirinn mór Óinn Maíair  
 eug a uet ré ar pluag in bair' ip mór ba ole fúaramar  
 Gid bé do cuir ara éionn' nior cuir ba éionn do bí ag Fionn  
 a lor a deirid in bair' na bpeidil ar a éorab

Aet mab mri ip ba coin Finn' na bíairg ó gab glinn do glinn  
 do pagair in Féin ffor bair' ip mór dá ole fúaramar

30

Ro éuirior glair ipin bair' iprin arháid gey d'áatad  
 corerabar lem na hoighe' coréair Donn na bairgair  
 Donn a fíobair ba hé in bair' áonmac Fionnlaosé do ffeir  
 tpen cappar air on fíogain' Donn gur éur po érim-  
 díoghail

O do cinnur ar bioé cé' ní fuarur aon comlann mar é  
 mo bet cenn ar cenn fa bair' do cairpurgip Fionn fúara-  
 mar.

Fuaramar.

## XV.

Sgriobh pín a órógaín rḡrībinn· do comhád fírdḡrinn ferraé  
ní d'ímteétoib̄ mic Cumail· do fúlainḡ mór ffeib̄m  
nbeepaé

Inḡen Tairḡ m̄oir mic Núaḡat· puḡ buinne fobáḡḡlan  
fúaiénoib̄

ḡlair Dḡḡe in ceo-ainm eḡḡaḡ· air ó puḡaḡ in úair pín  
Ruḡ boḡmann muime in ḡairḡib̄· in mac pín ḡo ḡruim  
nbíamair

a ḡeupán epoinn apb aḡḡnoib̄· oilceḡ in feindib̄ fíal paim  
Tuḡḡar air ḡiolla in Óúarrain· fuair mop n-úaeḡár fé  
pealab

eḡ aḡ bḡḡmainn ba bíaeḡaḡ· do foill líaeḡoḡe m̄uc n-allaḡ  
Paḡaiḡḡear lá na áonap· meinic fúair báoḡal bḡúḡḡe  
uppann do éaḡḡ éuḡe allaiḡ· pa eíóḡ ḡon maepin Muirne 5

Tḡḡán pe eḡaib̄ na coille· eib̄ i nḡoḡe don éúapán

eḡ fo bḡlaḡ in rḡenaiḡ· don lenam̄ níḡ beḡ d'úaeḡár  
Íaḡair a ḡlaic mo eḡḡmann· ba fén mór ḡcomlainn ḡepḡḡa  
eḡ aḡ eaeḡaḡ in eḡḡáin· ó moḡeḡaḡ ḡo epae nóna

Tiḡ boḡmann d'pior in leim̄· map ḡaḡ eib̄e ḡan éirḡḡir  
ba fpuair eaeḡaiḡḡe in eḡḡmann· maiḡ lé bḡḡmainn in  
céo-ḡnoim̄

Fennceḡ ḡo epic in eḡḡán· ba maiḡ in conaḡ fíaeḡaiḡ  
epoicíonn epannḡon na coille· cuipḡear uime pa ffeib̄oib̄  
Tuḡḡar air ḡiolla in Óúarráin· fear na ḡepúaeḡáí mór  
n-iorḡal.

dó ḡo cenn a naof mbliabaḡ· eḡ dá bíaeḡaḡ aḡ bḡḡmainn 10

Téib̄ leir ap áonaḡ Taillean· dḡ níḡ éairbeaḡ in éúairceḡin  
ap maepaiḡ éipíonn uile· cuipir epí cluiḡe ap úainim̄

Imb̄ir epí cluiḡe l̄uib̄· eḡpaḡ a m̄úinte i eḡaillean

fé hḡḡaib̄ éipíonn uile· dḡ níḡ éluḡe eib̄ir éairib̄

Fiaḡpaiḡir Conn na ceupáḡ· fep lé ceuipḡear epúap  
ceimíonn

eía in píonn beḡ beip̄ur báipe· ap ḡḡaib̄ aille éipíonn  
bḡae-pocal pín ap bḡḡmann· a Óuinn na ecomlann cealma  
l̄r hé fúte fep na paof̄ci· Píonn fén ua baoirḡne bapp-  
ḡlan

Iṛ hḗ an capprngeread bunaid· eainic duguib ón fían-boit  
 iṛ é millfiur bup ngerra· ní bfaib ferra fó dfaíoir 15  
 Teger dórán ón donad· rúaid mór bfaóbhraó ó fáillein  
 ap febh éirionn gan anad· go forgab Feba ffaible  
 Ní faibe a ndán bó a bairbead· no go ffaiceó Conn calma  
 iṛ ap bfaétraib a bfaóbbad· por ffaip innleacé a anma  
 Ag rin c-adbar par bairbead· maíe a ffairegead ra gniomrad  
 a becpa leir neó béra· cóir a ffaela bo ffaiofad.  
 Sgríob.

## XVI.

Uchán a ffaíe mo ffaíe péil· ionnra bo bech fó mífáeíh  
 bogra naó maip bo ffaíe cenn· a comla ffaíe na hfaíeann  
 Mor ceoragar mor ceat calma· eugair iṛ bo eígera·  
 maíe bion bo caile um pennaid· a ffaíe baile ap beimeannaib  
 Noó faibe ap calmaín ffaíe· fan aimpí cappaib ffaíe  
 noóar ffaíe ffaíe calma· no bo ffaíe iṛ bo eígera  
 ba ffaíe ba ffaíe dána· ba caé-ffaíe comhóala  
 ní ffaíe a ffaíe um ffaíe· ba fáó calma i gfaíe ffaíe  
 ba fáó ba ceofoóba ffaíe· ba bfaíe ffaíe ffaíe  
 maip bo bfaíe ap a cionn a bfaíe· bá faíe ffaíe  
 faíe-faíe 5  
 Iṛ ffaíe a calmaín eí· muna a ffaíe fáíe nó ffaíe  
 a ffaíe ffaíe ffaíe· nech bo ffaíe h'imeéca  
 Iṛ ffaíe ffaíe ap calmaín rin· ffaíe nó bo ffaíe bo ffaíe  
 in ffaíe ffaíe a hainm amaó· ffaíe ffaíe in ffaíe  
 ffaíe  
 Noóan faíe acé faíe ffaíe· i Caoilce ffaíe co ffaíe  
 iṛ ffaíe ffaíe ffaíe· nec bo ffaíe h'imeéca  
 Acá ó ffaíe ffaíe mo ffaíe· abfaíe ffaíe iṛ fáíe ffaíe  
 gan ffaíe gan ffaíe ffaíe· go caé mór ffaíe ffaíe  
 balor bo cuingí ap ffaíe· faíe ffaíe ffaíe na ffaíe  
 cuip mo cenn-faíe ap bo cenn faíe· i faíe mo ffaíe 10  
 In ceoragar i in ffaíe· bo ffaíe opampa ag ffaíe ffaíe  
 iṛ maíe ffaíe go ffaíe ffaíe· a ffaíe ap ffaíe ffaíe

An bennaáet rin a aba· noáap éuill luž lañpaba

do cuip an cenn or cuinn éroip· a nglaié éuill ap a béaluib  
Sníóir bainne neime anúar· appin epann rin go nepe-éruar  
iar riníde an uile nap bež ró· do ržoile in epann ap  
éepet-óó

Prí ré ááožat mbliadain mbil· bon éoll žan éop dá éopaiš  
aét a beit po dáñna dép· na ađba bádš ip bpanén

Luib Manannán in puipé éuip· žo viépeaš pléiše Finnéuill  
žo ppaaiš epaš žan polaé· a mepe na cepann žecompaš 15

Cuipir Manannán luét oibre· ap in epann rin žan loize  
via toéaile a calmuin épéin· poaš žniom ađbal eiprein

Eipžir bechaé neime aníor· a bun in epoinn rin žan ržior  
no žup marš pa báožal be· nonšop do luét na hoibre

Ro marš nonšop oile šib· do muinnep Manannán mšn  
ržéla on epann do pep bañ· ip do ball in épeapp nonšop

Abeipimri rišri de· pappaižéep in páipvine

pan éoill n-ađbal rin žan éár· do ppié mop n-ađbar oéán  
Ip é lucpa páor do éum· in ržieé enžaé bláie éóepom

épiat na Mapannmál bon moiž· do Manannán bon mšlib 20  
Da búaiš do búaiš in ržéie· žan žađail pša a ceat nó  
ecléie

éepé ržieé a maca pañla· peimpe ba páon ró-mašma  
Cat a žCpuitean-éuaié náp laž· in ced-cat éužab lac

bar žáoé Moéla mac Méilže· aipbriž ađbal éižipce

Noáap luža in cat eile· éužab let pa mop ržeile

bar žáoé Dubéaé mac Dáipe· aipbri ađbal éappáinne

Toipece do éuaiš Manannán múaiš· ipin Aipriš lion a pláaiž

bar marš Píobašlaé pa lía· aipbri iolapmaé Aipriš

Až rin cuib Manannán múaiš· dot decpaiš éep ip éuaiš

no žo éuž pa dežbop vil· a želeamnur do piž Šižip 25

Do cum Cairbpe búan mólca· do éinn in ržeie ržieš-éopepa

pep žo millri ip žo n-aoiš rin· do piž innri paóip Šižip

Cáoža uinge bon óp épon· éuž žola do ap a molaš

peiproe a píat ip moibe a blaš· ap aon iprin ržieé  
ržeš-žlan

bponnair Cairbpe in plaié píal· mac ébašne pa maié mías  
bon épiat calma ap náp éup bpon· in ržieé bon Dážba  
bpeašmóp

Tuż in Dáğba b'Éiteórp apb. in rǵíeē baēēōpēpa boinnbeapǵ  
 don eplaic go méō nǵlonn pē ǵlēō. do mac Cuinn mic  
 Cearmōcō

On rǵíeē rin eugaō Mac Cuill. ap Etoir go nōpēiō mīn būinn  
 pēp na nǵlonn naōap elē blaō. oir ip é coll ba ǵcpeibeaō 30  
 An lá bo mapbaō Mac Cuill. a ǵcaē Tailleen ba mōp muirp  
 pēp nāp beg epom-āp amuiǵ. eapraib Sǵorān in rǵíeē rain  
 Ré pē ba ēēō mbliābain mbil. don rǵíeē opōaibē appaib  
 a haicē pāōǵail bur pīa. do bī aǵ rīōǵaib pPēap Menfa  
 Do luiō Manannān na nīaō. na dīaib a eēp pPēap Menfa  
 ǵur bīp naō ǵcaēa go mbloib. ap muinnēp Sǵorān  
 rǵíeēǵloin

Ro māpē epī caēa calma. don eplāǵ aluinn allmūpōa  
 bā hē in rǵél aōbāl ǵan eāp. pa nōpēnaō aōbap oēān  
 Cāōǵa uinǵe don óp beapǵ. eāōǵa eē būalaē boinnbēpǵ  
 eāp nōēap epīceall na ēoīǵ. ip pīēōioll Sǵorān rǵíeē-  
 ǵloin 35

Do pab dō euma bā mō. do Manannān nīp bō pō  
 pē eup ǵlīaib mun eāōǵaic eāē. epī eāōǵa rǵíeē pan  
 rǵíeē rin

Do bī pī aǵ Manannān pēin. in rǵíech ilēealīmaō aīǵmēil  
 ǵun pīōp lāinǵlic ǵan ǵnīom laǵ. go eainic Eabǵ mac  
 Nūābāc

Do pab Manannān do Eabǵ. in rǵíeē baēēōpēpa boinnbeapǵ  
 do mac Nūābāc in pāōp pēnǵ. mapāon ǵ in pīēōioll  
 An laicē puǵ Cumall cain. Muirp mōncāoin leip ap éīǵin  
 epīaē ǵaēa hāloib pēppōa. eapraib in rǵíaē pǵainneapōa  
 In ean pō ēuic Cumall cain. a Cnuēa op līppe laīǵen  
 an plaic mīnmall nap beg blaō. eapraib Opīomall in  
 rǵíaē rin 40

Map do upmaip Pionn pēppōa. ap Opīomall eāōm eāēapōa  
 ǵlac ǵlēmōp bap dīall ǵac ǵlīaib. eug ó Eppēmōp in  
 epēmēpǵíaē

A eugaō do eāēaib leē. aǵ mac Cumail na nǵeal nǵlac  
 a rǵíaē pōīǵil nāp eāīneaō. bāō dōilīǵ a ǵeomāipēm  
 leē do pabaō eāē Ōinn Ōluīǵ. bap mapbaō Dubēaē mac Dūib  
 eāē Mōna Mappaib ǵan lēn. bap mapbaō Deibǵeal  
 būipbēl

Cat luaðpa cat Cinn Aipir ip cat Inbeip Dubðglairi  
 cat Teppa tenn a meirge cat eluana menn Muirirge  
 Cat lurgæ cat Cinn Cláipe 7 cat Únaib Maige  
 cat cSléipe Fuaid pa tenn tear púaið var tuic Jarban  
 garðglar

45

Cat Pionneraða óna buibéð baðb var pagbað fuil 7 paðb  
 va cat epóða um Át Mona mapacon ip cat Cronnmóna  
 Cat bolecpaiðge ba mór gluinin inar tuic Copmac cruinn  
 cat Aðaið Abla nár gann cat Jábpa cat na bpunnab  
 Cat Ollarþa ba gapp glíaið inar mapbað Pachab fial  
 cat Eip ba mór a gluinin 7 cat Céipe Copuino  
 Cat Cairpge cat Spúibe bpain 7 cat ðeinne héboip  
 cat Sléibe Uige nar gann 7 cat Mloige Málann

Cat na Colamnad cealma 7 cat Inþip báðna  
 cat Aca Moðuiþn léip linn 7 cat þeipge ap bóainn

50

Cat Moige hAðair gan tár 7 cat Úaine Þráðán  
 cat Meilge ba habbal áð po a nðeapnað éiðme ip uðán

Cat þeipþe ba mór a glonn íar geat pí loðlann na long  
 cat Uige ba einnte in rðél 7 cat Innpe Jarðiel

Cat Monað cat Cinn Típe 7 cat áðmar íle  
 cat Saxan ba mop a blaið cat Úaine binne bpiðmarip

Cat inar mapbað Aibil apð aiporiz beðlamad Danmarz  
 cat Inþip buille ní bpeð 7 cat buinne boipþérin

Piðe cat ip va cat bég allamoiz d'Éipinn ip ni bpeð  
 go Típe na nðionn nar beð blað vo pat Pionn let vo  
 ðathaið

55

Ocht ceat a Láiguib na lann tuðar ip vo ériat éðoipreng  
 peð vo paða ní bpeð poim pé caða bég a nUlltoip

Deið ceata piðeb gan on tuðair a Mumain Íñic Con  
 noea bpeð aðt ip cepta ip va ðat beð a eConnaæta

Cóicc caða piðeb go mbúaið tuðað let a ðomla épiúaið  
 oðt ceata beð púaið nár gánn úait ap Thuatib Dó  
 Vanann

A ppeðmuip vo þpuizæn mborþ pvo coinnrðleð pá epúaið  
 colz

ag pin péð paðaið go tenn vo éuib vo ðatib éipenn  
 þpuibe mo épiuide ip mo corp po ceipet mop beð-commaric  
 tu gan copnam ap in moiz apnað lorðað don mucaib

60

Trí nonbair pinne ar Druim Deilce: a haite in éata epó-  
deirg

ba epúag ar ndáil-ne re a rdó: tugram epí gáire uacán  
O épann na haithne boí a bParréur: fo ndepnao fo rior  
iomarbur

noðar deapbað epann ar lár: ip mó pa ndeapnao oacán  
Go rum rdopa rí neithe: mac maie Muire ingene  
ar ippeann go ngeire ngáð: pa ndeapnao éigme ip uacán

Uacán.

## XVII.

Sioéal Cáilei efa por puair: ploinnpet punn i mbeaio búain

bá mór lá po híaréa poin: gan fúapan or Duibeoðair

Forair in píelín mbic mbáin: neos do radaðar um láin

fáileigib mo époide cain: píel Cáilece capatpáio

Déute ip ór ip gloine gorm: gíð bé do iarr a fiur orm

pionnpuine i aipgiote bán: pioéal Cáilece in plaé-macám

Uball deapgáir ar a lár: go n-úaitneðoib d'airgeð bán

ba leie clí do cuirpéi rin: ba lair uirge on píel

Mar do cuireð ba leie deir in e-uball cuanna coimdeir

porbað in e-uball beg bán: pa n-uirce go mbíod lomlán 5

Uirce do éur por a lár: adeirim ip deapb in dáil

a poða uige ier rin: do beireð ba gað ríggéinob

Ionmuin neos óa ndailei poin: píéal Cáilece in lúat-lamag

noðar dáileptair uig píam: ba pepp epue i caoinéfall

Mo teirp ar ua Rónáin péib: ree gað per do bí pa pfein

gonac tapail talam nó cuinn: aofnper map Cáilece

epuinn

ba hóglac ba giolla gnát: ba bpuðar do congmað ead

ba epeinper do bpireð cat: ba per forair pfor-uallac

Diamað ór epuinn ip clacá: pa mbeth ar bpeit na plaéa

ba hé glór adepað rir: ip do ead uile d'foigéinob 10

labpaðra lé mo époide epuað: in píel áloinn pionnpuar

uch nac é Cáilece in éapa: eápla punn map ab pala

Airip agam ar Dia nól· a táilginn a éairpne(ear)caigh  
 go n-innirper duit pem lá· rǵéla deimne na riéla  
 Lá día mbámar ór Ear Rúaid· Fiena Finn uile i n-éndair  
 roinnur Fionn ba fearbe de· foitéri feóla farraiǵe  
 Fionnchaó Corr Órlúat gan ac· rucpat feilg epíde  
 Connaóe

agur Súanán mac Fip Éruim· Páolán lughaid ó Uíeóruim  
 Tpi ríǵ Páan mbreacan co pat· Ánluan Forann Fearabach  
 ionmáin buiden beóda a ngníom· epí meic lobair an  
 airpíofǵ

15

Glarrannroib ip gíollannraib gñát· lenur Forann uainn  
 mar (?) cáe

puǵ mac pí breacan go ngur· epían ar ndeorab rap  
 n-amur

In can ad connairc rin Fionn· pol bo labpur labraib liom  
 beip let a Oirín immaile· Cnú Deiréóil ǵ Dáigre

Dena feilg laigén na lann· Orraiǵe ǵ Sléibe Cúalann  
 beip clann Cúain ap don ríp· beip m'oirpíuib beip m'amair

Ip tú ip fep eínead uainn· a Oirín gur in fáorǵúaid  
 ip píot ip cuibde apaóí rin· deorab ammaip ap ionchaib

A oirpíuib féin gan meirǵ· puǵ leip Forann ap in feilg  
 Súanaó Senaó breapal bán· Uallaó Áicép Ailgenán

20

Cobéad Cioéruaid ǵ Cap· Maine ǵ Enna amnur

Cronán Cpinne caóin in moó· Ceólaó Paosó ǵ Forǵab

Ró gaóram enúé rípp ann rin· pé mac ríǵ breacan bríǵmair  
 ba héo leinn gaó a puǵ leip· deóraiǵ oirpíuib amair

Iap rin ruidip ag bernur· Fionn ba teugram eígernur

rǵaóslip úaid lué na realǵa· cona gconab epíobberǵa  
 Ochtar a fporrab in ríǵ· in neó ná fpuilngéte a ngníom

ba hé féin in náomab fep· Fionn mac Cumáil na  
 ecorpíleaǵ

Cúan ip Aoó beg mac Finn· Failbe ǵ Rinnolb go rinn

Glarr mac Ebair garǵ a gur· Caóinóe Daípe ǵ Donnǵur 25

Cú ap eill gaó fip díb rin· Fionn ip bran ap a béloib

eíreǵ ríompa iep mo éa· go n-innirper a n-anmanna

Fuiltec ag Aoó beag mac Finn· Eachtaó ag Rinnolb go  
 rinn

Fep Glinne ag Failbe malle· ip Dáóe ag Cúan Cpuim-  
 glinne



Eitioill aḡ ḡlar ḡarḡ a ḡráin· Fíamhaḡ cú Caoimḡe comlán  
 Pḡp ḡlonn aḡ ḡáirpe ré lá· Pḡap ḡáoḡ a laimḡ ḡonnḡura  
 ḡran ḡep uó cú níḡ ḡó cú· maiḡ a ḡairḡeabḡ cáoimḡ a clú  
 níḡ ḡ'úa con níḡ éin ó éoin· rníḡ úa mílḡon a maḡap  
 Ní becharḡ ḡran ap éoin píemḡ· ba maiḡ a conn ip a ciall  
 níḡ éóip a páb ré a pé· pḡí mac píogḡ ḡál nḡraibḡ 30  
 Aḡáib inap nḡaibḡ ap in n-apḡ· in plaiḡpḡéinḡibḡ pḡóḡapḡapḡ  
 aḡoí chuibḡ in muic mḡóip· n-úaeḡmar n-aḡeicibḡ n-anpḡóil  
 Ip amluibḡ eainic in tope· paḡmalḡa é pḡp ḡaḡ n-ole  
 níḡ mḡo enoc pléibḡ ina é· pé ḡubḡḡorm ḡubḡóite  
 Léigibḡ an ḡ-oḡḡap rin a ccoin· pḡppin tope ḡá mḡr in mḡó  
 iompaipḡ in tope ba ḡniomḡ epḡaibḡ· 'p marḡḡoir iáb uile i  
 n-énuair  
 Pḡáoḡaibḡ in ḡ-oḡḡap ḡlan ḡapḡ· ḡéip marḡḡa na ccon  
 ḡeennḡeapḡ  
 ḡ caibḡ pléibḡ ḡaḡ pḡp· ḡup in tope n-úaeḡmar n-allairḡ  
 Ro pḡinneḡap a n-airm ḡe· aḡail ba coipḡḡéi cloibḡ 35  
 iompaipḡ ip millip uile· na hoḡḡ pḡḡa pḡapḡuibḡ  
 Anoir úair na ḡḡoḡann mḡr· ḡo ní ḡú ip ḡran aḡ an ól  
 ḡo pḡáibḡ nap eairḡibḡ maḡ· pḡaḡ na tope naḡ ḡinḡeḡabḡ  
 ḡeapḡ cop ré ḡraoíḡeabḡ nḡéin· ip meḡpaḡ ḡo éonn ip ḡo  
 éóill  
 ip deapḡ liom ḡa ccuipḡeabḡ eabḡ· ip he ḡran ḡup uaḡḡapḡaḡ  
 Eipḡip Pionn ip ḡaḡḡur ḡran· ḡ epḡḡair in pḡabḡaḡ  
 ḡ ploinnip ḡi pé a lá· a héḡḡa pa haḡḡeapḡa  
 ḡa mḡ ina in tope úḡ ap Pionn· in tope ḡo marḡḡur pa ḡlionn  
 ḡía aḡopḡair let ammalḡ· eibḡip eaba ip Roḡ nḡéibḡ  
 ḡḡp calina tope ḡḡoma in eóin· pḡap ḡo epḡaḡur é ḡá  
 aimḡeóin  
 tope mḡoibḡ ḡlinn ba mḡr eairm· tope Pionnaḡpaḡ tope  
 Pinnḡairp 40  
 Topḡ Ríogḡóille ḡo epḡaḡ ḡniom· tope ḡoirḡe tope Roḡ na  
 Ríogḡ  
 tope Cinnḡeabḡpaḡ tope Puirḡ· naoi ḡeipḡ uaimḡ  
 ḡgannlaibḡ  
 ḡo marḡḡoir tope aḡ Aḡ Néibḡ· pḡip ap ḡaḡ ḡráin in Pḡin  
 tope a Sleib Cuillinn eap leap· ḡ tope ḡḡoma lḡḡen  
 Ro marḡḡur tope aḡ Aḡ Lóibḡ· ḡ naoi ḡeipḡ aḡ Aḡ Cpḡóibḡ  
 tope Cnaḡḡóille tope Cloḡair· ḡ tope ḡḡoma op ḡoḡuibḡ

Aipioñ bo gñioñ ip bo gal· ip lía a líon na a n-áaetáð  
 ó po cuipnebh coimeill ope· gup in laíte pa aettoi inoet  
 Eirgip ðpan pa baile a beabg· 7 epotair uile in learg  
 ceitip in eope tap pliað· óð éí ðpan bo hinnpuiðe 45  
 Faba in puaið ó ðernar Móip· gó Sliab Teitib aplougti  
 plóig  
 nó gup ðope ðpan boipb in eope· leip a ndernab in  
 epomole  
 Léigip in muic gñech na ceann· no go celop áití pon glenn  
 eainic ipin enoe na ndáil· aitech adeitig anbdáil  
 Ann po páid aitech in énuic· leiccið uait ðaípa mo muic  
 na bíéi gan anmain uile· ap pon anma donmuice  
 Ro éualairð Failbe mac Flóinn· 7 Caofnéð pep go poinn  
 ab eluin Rindolb glan gle· 7 Cuán Cpuimglinde  
 Eirgib in ceðpar glan garð· gup in aicheað nán niomarð  
 mona ðeépað ðpaíðeaét ðe· poðað aitepað óð in éirge 50  
 Tegairð iepirib beim ap beim· go tepien na hoitðe bo éein  
 gup éengail in ceðpar pep· ð'iprið a ríé pa rðainnep  
 Do éualairð pin Aoð mac Finn· 7 Glar in gairgib gñinn  
 bo éualairð Dáipe go ngup· 7 in ðeðlaod Donngup  
 Eirgib in ceðpar pin rðar· gup in aiteð ba lór lðar  
 noðar luða a eomhlann ðe· go epian oile na hoitðe  
 Cengluip in eaitéech go nuail· in toðtar laod go lánbúairð  
 poimnip pib i ðeannetaib epá· ðup pat pop leirg na euléa  
 Fionn 7 ðpan iprin eope· ale ap ale ip enoe ap énoe  
 noðar cuimgeetop ní ðe· nip gar aipm niop loirg teine 55  
 Gabuir in e-aitech é ap ðpuim· ip bo éuir ap a gualuinn  
 ní paibe ag Fionn nó ag ðpan ðe· aét a pðeð ba éipe  
 Geip ip ág ip aipmipe ope· muna lena eú bo eope  
 ní maie puaipege pe reilg· a Finn mic Cumail aipmðeipg  
 bíað eú po gèppaib pa pðéin· muna lena eú in eope buðéin  
 bíað po gèpoib ðpan búaðe· in eú áloinn iolbúadhach  
 Do paðainnpi let ap Fionn· bíá ppaðoinn comairð ba éionn  
 mað bíá leigtea liom eo beét· m'óetop láod um éoinðeét  
 Rod pía beannaétain leip pin· a mic Cumail chachapmoug  
 paðoib ðuit aipgib oile· pñí ba haipðear miðlaigge 60  
 Sgaoflip in e-aiteð go nuail· don oétar laod go lánbúairð  
 7 tegaitt leip íap pin· gup in píé op gñionð Deitib



Cneib let rúð ar [a] haðair· rippin pinnzil go paðair  
 zið maið ben nî heð ir pepp· a toðmar tap a hêigean  
 ðion gur per ðiongðala ðam· conðador con gè rom iarrað  
 noða ðiura ann bar naðair· gonað um taîr epomþalað  
 Cuirðer ar gualainn in rið· an ingen luðar lán-mîn  
 ir nairzið a coibðe ier pin· ar mac Cumhail a hAlmain  
 O acaoi anoir ab eliemain ðáin· ar Enan go ceptair cûil  
 uime po bpeðram éú alleir· do beirpin ar muinntipe 80  
 Ir é mo macra in eorc epom· do imbir opuib anfeoplann  
 mé þein in foðoir fuirðech· do pinne þar ceptuðcu-  
 ðreac.  
 Ó ðarppura þar mbáðgal· gan neart rðíac gan neart  
 bpaðbar  
 pob fía éruic ðaofð annpin· v'ór ir v'airgeð ir do maofnið  
 In tochterar úð v'Pianaib Páil· paðair ina n-einech ðáil  
 ðá ðomoið ðir gað þir vîð· ir a ceðoir don airðriðh  
 beir let ocht n-aile cloiðeam· do bepgðir ier na n-oigead  
 iocpaigðer þar ceoin éaðma· ir þar pleða pnapéðola  
 beir let pór m'þiðil a Þinn· beir mo rgeð ir ðr go pinn  
 beir m'þainne bepc-ðir go mbiað· þið ceb gað cloð ba  
 clocharð 85  
 beir mo riðal ir rétt pláir· a Þinn mic Cumail armpáð  
 vðo ir ðr ir airgeð hí· gðoine ir gorm ir pionnðruin  
 beir let in riðil pnuaðair· a meic Cumail éaðbuaðair  
 þé taðð reaðe þpaigðeð gan acht· ar gomad þeipð  
 himðeðt  
 Taðair copra ðamra ðe· cop an þir ar a éðile  
 gè cuin dech mo mac pa þþein· a mbeir uile vía oigðéir  
 Do pabpat copra iarpin· þé hEnán an oibðe pin  
 ir eugrad copra gan oil· þa ðongnam leð a ceuðaðeair  
 Ðérðairðeap in imðair n-áin· taopca Þionn ina comðáil  
 ririr Sðáðeð map do luið· iapaðe epuite in oirpétið 90  
 An epuit éaðom pin na epp eðeab· zið irþein ba lór a méo  
 ceb airzið ceb uíð áin· 7 ceb iarpuin iomláin  
 Anmanna na eðeð nap épom· gentapðlepp golltapðlepp oil  
 rúantapðler in gler oile· þa a ndenðir cáð éamape  
 Ða þeinnai in golltapðlepp gpin· do ríðair in beða binn  
 gað a ecluipðeð gan vððra· do beirðir po bioðððpa

Dia féinnce in gencarglepp glan' do ríogaib epoma in  
calmhan

gaé a ccluinpeó gan cáipe' do beiteir ag ríoráípe  
Dia feinnce in rúantarglep plán' do ríogaib in beata báin  
gaé a ccluinpeó mor in mod' do beiteir na ríorcoblaó 95  
Seindir an ingean fataó' in rúantarglep go gnátaoh  
gor cuip na coirpéim rúain' Finn mac Cumail in  
caoimphuaid

Cuirce na epomcoblaó caé' bhan ip in e-óetar ogláé  
go meóón laof mór in mod' po bavar na epoméoblabh  
Mar do eipig drian op ríob' doibpion roba mór in eion  
ann do batap ag beppur' gér luá leó a pflaíemnur  
A éú féin ag gaé pep díb' ip a pleá buileac bláíemín  
in e-ór pan e-airgeab mfaó ngal' na peoib 7 in epíéal  
Íappin ciompraigic in Fían' eibip anoir ip aníap  
gup innip Fíonn doib gan gair' a beir oíóe na pfégmair 100  
Na habairpe rin a rí' a míc Cumail go gcaomhí  
ó maibin búinn ap in peilg' uait a éorapraig éróíóipg  
Aipnéibip Fíonn na ríéla' pa acugab air do mela  
do pat Fíonn comaréta gar' na peóib 7 in epíéal  
Do ráib Fíonn go meópaé mór' mar do deglab é pe a plóg  
mar do dealbaó oíóe ip lá' don bloig acgairib d'aon lá  
Dona húaipib do epoib Finn' in ean rin do ríá na rinne  
nó go ndechaib eap rál pen' rí na ndám ip na ndeigep  
Roinnip Fíonn na peacé pfaílge' do peéé mnaib ba lór  
aile

b'etcaoin d'Aoirpe aobda atcaoib' d'Aillbe rúíeenta  
poéaoim 105

Do pad bampa in painne óip' do b'píú céb ba gaé epob  
eóip

in píeall d'Orgap go mblaó' 7 do Óaoile in epíéal  
Seéé mbliabna dí ag Caoile eóip' don epíel maipig mnaóip  
go eainic in páé má ppuil' a paáail op Duibeóair  
Áon do lé ag Duibeóair búin' meipí ip Fíonn ba haibble  
púin

Orgap mac Cpuiméinn pom eap' gúaire gilla na píéal  
Sírip gúaire díg uipce' ap Óaoile ba maie cuigpe  
gabair gúaire in píel pláin' ip eio lé d'iappraib puapáin

Բնար սարն Եւ մաւն ա ռհմն՝ աջ ին օոոօք քօ ար Եօսիւ ինթ  
 Եօ Եաւոն քոյ Բօթ ին Բնաժ՝ ին Երքե՛կ կնո՛ւ Լոնքնար 110  
 Եւրոյ Զարք մաօ Նօժաւն՝ ին Բիւլ քան քրսէ քօժար  
 Եօ Եւր ա ռ-լոմԵօմաւն սա՛ծ ին քիւլ ալօոնն իոնքար  
 Եօց օոնքրրից յ Եժ՝ Եարք Եւ հարքաւ քո՛ Երէց  
 ռի քարաքար սիւ Եժ՝ ճն Լօ քոն քիւլ Եօսիւ  
 Իր անն Եւքարք Բոոն քօն՝ քոյ ռա քլաքա՛ծ քօ քօսքնօ՛ւլ  
 ռօժան քքաքթօր ի Եար կօմ՝ ճն Լօ անս քօ Եւլ ին Եալքոնն  
 Եւքարւ ին Եալքոնն Եար մար՝ Եւք քօժար Եօ Զօսթօալսիւ  
 Եոնքաւ Երոնն ար ա Երօւ՛ծ իր Եոննօժաւ ին Եւքարւ  
 Մար Եոննօժար ին քրիւլ քլաւն՝ Բարքաւ մաօ Եալքոնն  
 Եւ կաւն  
 Եւքարւ Երաժն Եօրք քօ մԵաժ՝ իր Եօլքօաւս ին Երիւլ 115  
 Նիւնօժար Եաժա Եանա՝ իր Եւսից յ Եօլա՛նա  
 աքս քօլքաժա քքրօժա՝ Եօր իր Եօլքօա՛ծ ռա քիւլ  
 Իր իա՛ծ քոն մօ քքաժա Եւր՝ ա քի ին քօքալ ա Բարքաւ  
 ռօժան քսիւ մօ մաօքք Եժ՝ օժ Եիքք քիւլ Եօսիւլ.

Տիւլ.

## XVIII.

Եւքաք ինքն Եարքաքա՝ Եօքար ա ճքարւժալ ա Երալք  
 ռի հոնքաժար իարքաժա՝ Եօ Եօլ ար ճօլոնքն Զրա՛նն  
 Զրա՛նն քնլքոն քօրքարքա՝ Լոննա՛ն Եարքա՛ւ Եօլք  
 ինքն Եօլքն Եօլքաժա՝ քօ Եօքա՛ծ մաօ Երք Երք  
 Եքթօր ին մին մալաժնսիւ՝ մար հնա՛լ Եօլքոնն հօր մաօ  
 Մնքն  
 Եալքի ին ճք անլքն՝ սա՛ծ Լօ Եարքաւ ճ Եւքն  
 Տօժ մԵաժնա Եոն Եարքաւ-քոն՝ քօ Զրա՛նն ա ռ-լոնլ  
 ԵանԵա  
 իր Բոոն աջ ա ռ-լարքաւ-քոն՝ քնա՛ծ քքարւ Եօլքա՛ծ ա մարքա՛ծ  
 Օ ռա՛ծ քքար քօ ա Լօլքօրա՛ծ՝ Եալքա՛ծ Եւնն ռա ճօլ  
 քքաժքա՛ծ  
 Եօ ճո՛ քիւլ քօ քօժալքա՛ծ իր Եօ Եալքա՛ծ ա քօլքա՛ծ 5  
 Եւրոյ Բոոն քօ քօքալքիւ՝ Եարքաւ Եօ Եոնն քալքա՛ծ  
 ռի Եօլքա՛ծ Եօ քօքալքիւ՝ Եօ Եի ռա քօլքա՛ծ մալքա

Ʒonaip Ʒulban Ʒeipþiacal· muc neime bo bi a nƷulbbain  
maipƷ bo éúaid bon tpenþiabhað· ɔap tuit Ʒiapmaib o  
Ʒuibne

On muic rin bo hainmnighead· benn Ʒulban apb in eipcip  
nó ip ó Ʒulbbain ƷaipþéennaiƷ· inƷen Scáipn móip meic  
Neimib

Tuib teétaipe ap teinnðeitinup· leiprin pƷél ba pƷél imuib  
ní paoflib bo hinnipioð· tápƷ a haɔap bon inƷin  
SƷinnip bpaðán banbaéta· bo bi pan þinnƷil þéta  
eip beðpripap þepbachba· innai ó bo éúalaib na pƷéla 10  
Cuipip échbað ainþpeanba· pīop uaité ap cionn a bpaítepað  
teƷait Ʒo epic tairpceunta· um épát éipƷi apna mápað  
Tis in cuipre compamað· lé ééile ap ðenaiþ pðƷla  
ba hí in þoƷail ollblabað· ap mapbpaɔ um épát nóna  
Ré epí lá Ʒo lánioðé· noðap mð ɔíé na tána  
ní eip luét a pápaiƷé· ɔía n-éip Ʒo laité mbpaéta  
Timéiol únaib ƷaolƷupa· pūƷ Þionn oppa Ʒo háƷmop·  
móp an obaip ðonðáta· a ppepbal pa þian bpaéta  
Ceítepe caéta commópa· aƷ Þionn pe paipre in únaib  
teib in pīoƷan poepðba· bo loƷað in úin oléúƷloin 15  
Cuipip callann éaofpéopepa· ann Ʒaé aipb bon þpūƷ  
búabað

ip loipcip úin ƷaolƷupa· ɔ'aimðeðin na Ʒceítepe púaðéat  
Ʒo ɔoi éétað úapalƷlan· 7 a buiben bpaéta  
aƷ loƷað aƷ lúatmapbað· Ʒo epát eipƷi ap na mápað  
PoƷpuiþ éuétað ollblabað· compac ap Þionn mac Cuþaill  
ní þpíé pa éat compamað· þeap a ppepbal nó i puluipƷ  
Compað ap Þionn ápðmenmnað· iarpup éétaɔh Ʒép þpaip-  
þpíƷ

nip ɔ'ail lé na ƷaipƷéƷlað· aofn þep oile aét in t-airpþiƷ  
ÞpeƷpup Þionn in þlaitéþéinib· Ʒup in Ʒleðð þpíððba þpōip-  
meap

ba ceétað a éaitéuib· ó éoigebal a coippplegþ 20  
Ʒo pað pī epí tpenbuille· ɔð tap in Senðoll Sníðéð  
bo ba epíatap epéetnaipƷé· úaité in pƷíéé oipðeapƷ  
ippeað

Noɔtup in lainn leɔapétað· ba laþaþna na lóþann  
eip ƷaolƷup Ʒo beƷétaþaib· eipip Þionn ipin óplanb

Dar ben ben óplann éécaige· do mac Caoil na gcleap  
 pfaóðpac  
 gur éparḡair ba érénbuille· go nberna de dá Údolḡur  
 Teib in lann ḡorm ḡer-ḡarba· epé élar ḡḡéit Fínn go  
 hullam  
 ip ḡerrair epí érénapna· a ḡcompap éléib in éupad  
 Do leig ornad éḡcomlainn· Fíonn úa baofḡne ḡér pfailead  
 cuicir úad na éréncorainn· in Senéoll ríuítí Snídeac 25  
 Ip annpín dob inéaoínce· in msló pan mnaof róimip  
 níor mó nó mac míoðaoíre· é ap ḡḡáé a ḡḡéit pa ḡḡainnup  
 Fíonn bfaicpín pan éigen-rín· níp faulinḡeab lé cloinn  
 baofḡn  
 dá éobair do ééibépaib· éainic Oirpín ip Caoilce  
 Do éobair a éiḡearna· téib Loðorn beap d'éola  
 marbair in óḡ ilmenmnaé· pa buaib n-aicir ip n-ééca  
 Cḡaibéer Fíonn pfaóðapḡlan· ap épannaib rleḡ a n-aipib  
 go láigḡech mac Clongura· gur in láigḡ bá lór ḡairḡe  
 Ro boí Fíonn peéte leitéblíabna· ḡa leigup naé pfaúair pláinici  
 gan teéte eibip deḡḡiana· ó éiḡ Láigḡech go n-áille 30  
 Clann beigeneac Úfapmaba· inmúin in cuirpe epéécaé  
 plata fionna pfaibḡa· Donncaé Eoéaib Aléó Éuchbaé  
 Ní ruḡ ḡráinne ḡoirpbercaé· do mac Duinn na gcleap  
 pfaóðpac  
 aéte aoin inḡen oipbeapcaé· ḡ bá hí rín Éuchbaé  
 A Míle Duac a deḡéleirig· a époide bíada bércaé  
 Naé ap lár do ríḡleirip· ita in pēpē pa a pfaul Ecac.  
 Éuchbaé.

## XIX.

Anoéte pfaóðeipcaé ná pfaian· po ḡḡappac pē neapc a níad  
 cepe anoéte a ccoin pa pfaip· dobaé upur a n-aipim  
 Níor b'é rín aipiom ap rlaig· a ḡCinn éluie bíap banaé beól  
 ceirpe píéib céb gan on· buinne go Doipe Úá Lon  
 ba hí ap roépaibe líé nḡal· go rmerpup Loéa Lurḡan  
 beib cceó píéit láaibit ḡoil· ap nberbaib um nónaibḡ



Ar neapbaib a ceat Dáppa· deib gceab fideab ceab calma  
 ba hé ar cionól ar ctiact ar· fide céab feinnib polctar  
 A ceat Ollarba gan feall· a ctopdair airbriḡ éipeann  
 dar tuic Fionn tpe inḡin ḡuill· a ceat bpeḡba op bduinn 5  
 Aréir dūin ḡo Maḡ nDeilḡe· rē céab dḡe ne hūair ppeirḡe  
 anoct ní mairionn bioḡrain· aet reirpear ip tpi nonḡair  
 Ní hionann anoct po ríor· mo rlioctra ḡ rlioct mó ríog  
 diairthe i ndiaḡ cáta epúaid· muinntear mic Cumail  
 armpúaid  
 ḡibbé áic a mbíam anoct· nocta líonmair ap longpore  
 do hairpeoḡaibe nar fuide· rínn eibir doin ip duine  
 Durrpan liom do beit mar poin· a Caoilei gupin morḡoil  
 do beit-rí gan laoḡraib luinn· tap éir cáta ḡ comlainn  
 Ip hé do beir mé mar poin· a Oirpín a mic morḡloin  
 nocta mairionn Fionn ferrḡba· mo ériaet ip mo éiḡearna 10  
 Ní mairit epí meic in léit· nó Aoḡ Rinn ap rḡaet a rḡeiet  
 ní mairit na ḡaoí berḡa· ní mairit meic Aoincepba  
 Fionn mac Dubáin mo éapa· ní mair do éloinn Ímupḡaḡa  
 ní tice a ceat ḡaḡra in ḡáib· Dubán mac Cair mic  
 Cannáin  
 Ní mairit in díer co mblaḡ· Cap Cuailḡne no ḡoll ḡalb[an]  
 ní mair mac Ua Neḡta anall· Fionn mac Seḡcáin ní  
 mairann  
 Ní mair Cebaḡ fear ḡo n-aib· ní mair lḡlann mac lḡlaofḡ  
 ní mair Flann in cupaḡ ḡrind· ní mairit tpi meic Oirímoill  
 Ní mairit in ḡlarḡfen ḡlan· ní mairit riana bpeactan  
 ní mair Dairḡe in ḡiolla ḡel· doilḡe leam nó ḡac aoinḡear 15  
 Ní mairit clann Ílorna an áḡ· durrpan gan a mbeit  
 b'donláim  
 ḡoll Arḡ Conán ḡapoiḡ ḡlan· ionmuin buiḡean beḡḡa  
 bḡḡbaḡ  
 Sḡiaḡbpec ḡ banb Sionna· marḡon ní cuirit ḡriolla  
 (i. ḡáir)  
 ní mair Coimnḡleo na bloiḡe· ní mairenn Fúat Calpáide  
 Ní mairit clannmáicene Fínn· a Oirpín in ḡairḡiḡ ḡrinn  
 do éḡvar pin don mbioḡ bán· aet maḡ cupa at donapán  
 Ní mairit do élann-ra péin· a Oirpín gupan móirḡḡéim  
 Fer loḡa ip Oirpín gan on· Euchbaḡ Ulaḡaḡ Orḡar

Ní mairic clann Rónáin péir· mo bpairce ip mo mic péin  
 ba hí a poépaide cata· píde ced ríseé donbata 20  
 A Caoilte go n-íomad ceneb· ní mair laod naé ppuair imneó  
 eiz epágab ba gaé plaiéiur· ní búan cáé na mbicémaiéiur  
 Ní mairic in muinnceap mór· do bfoé agáinn nap eeinól  
 benam calma na nbfaié pin· áair ní éizic bar ceabair  
 Fáirveine do pinne Pionn· oibéé raíma i nlobaréhionn  
 go paébaoir in Fian gan loéé· 'rgo maó veipeó búin anoéé  
 Anoéé.

## XX.

A éloirín éléircefn in éluig· pochaide ba náma buie  
 7 díar benuir a ceinn· ip do rgarair pé a ecoluinn  
 Céirper bar benuir a ceinn· Cricir bainzen mac Duib gheann  
 Minéluir do éair go cóir· do laim Sádoiur meic Pallóir  
 Tioða do róine in éloirín· pochaide díá atcuiz oigib  
 ní raibe ag buine lann epúair· ip mó do díchaó deéplúairé  
 Do céb-ainm in Cnom Cata· a laim Sádoiur na plaéa  
 mór ceat euzab le e'páobpóib· a éloirín éuirm élan-  
 páobpáiré  
 Do mapbur Sabopn mac Lúain· do laim Sádoiur móir go  
 mbúairé  
 pa éóiz meic bporgar go mbloir· mór in corgar a éloirín 5  
 Ró márbuir a Cpuim Cata· do laim Sádoiur na plaéa  
 a ceat ílloize élinne érinne· érinne 7 Deré ip Deigérinne  
 Ro márbuir díar apó oile· ga éineab rir náir ceile  
 ap plíab Cuir noéa gó· ílip 7 lácobó  
 Ro goir íob ó a áair· éú a éloirín pa eirén eadair  
 nó gur corrain eu go epúair· ap plíab Dorrairé éroizean-  
 púairé  
 O earrairé in Cnom Cata· lóib mac in apóplaéa  
 níor puilngeb d'íóib iar poir· go euz ead ip a áair  
 Dapbán mac lóib pa borb· íppé do pad eap múr in colé  
 ipa amaéair Eileacépa· ba hoirpéapc in iméacéa 10  
 O earrairé in Cnom Cata· Dapbán mac in apóplaéa  
 po mapé Dapbán ap in muig· Sabán donn díé a éloirín

Áon mac ag Sabán do éloinn· ba hárpal é ba hálainn  
 mór a éairm or na cneabair· dar b'ainm Gola Gallamail  
 Ro luib Gola popa a bheir· go Darbán ir é pop cneiré  
 go ro éadob nír ger ppeidm gur· go ndepnatap cleinnur  
 Tug Gola a inghen mor mnaoí· do Darbán ba gile gnaoí  
 maíe a epuē pa ciall érá· bē Ćpoēa ingen Gola  
 beirir ingean Gola mac· do Darban go ngile nglac  
 baē na pola pop a gñúir· ba hé ainm Manapalúir 15  
 Tuc Mana in cloidēn go tCpore· noēap mana beir a cpore  
 po mārē Cpore naoi mīle bē· pbo gab nige na Cpaoie  
 Tuc Cpore d'flur co mbúair· in cloidēn dīa ploigēe plúair  
 ir mór ccaē po ploigēē fōir· do laim flur a cloidēn  
 Tuc flur in colg ága· ba mac bfolur dīngmāla  
 po bīēndab leir na plōig· don mīlē do Laimēdōin  
 Laimēdōn ba maíe lāmāc· po ba mīlē mōrōálach  
 in pēr pōin map cpētan conn· do mārē Epcail é d'áon-  
 dōrn .  
 Rug Epcail leir a ccuibpēch· ben Laimēdōin ger mūirneē  
 ran Ćrēig in mīlē mīābāc· ba hé pī na tCpōigīanac 20  
 Tucpac Ćpēgaig leō cap mūir· cenn Laimēdōin lán ba pūil  
 paib ir apm ir eppāb· in pīr mārē go hāon-ionab  
 Tuc Epcail do mac pī Ćrēag· cloidēn Laimēdōin nī bēg  
 pur eiōblac don epīac roōpac· dīar b'ainm lapon ilēpoēac  
 Pīce bliabain ir ba mī· don loinn ag lapoin go lī  
 po ba pēl dōbal ger hāil· a mārēbāc don ba naēair  
 O do roōair nīor gñiom capir· lapōn mac Eppōin aīnairp  
 tuc Epcail cūige ap a gñāb· apīr cloidēn Laimēdōin  
 Ćrūag le hEpcail Ppīn pa bōn· i ndīaig i aēair Laimēdōin  
 do pōrglaic glair a ngeimil· do leig ap do lán-beimīn 25  
 Abubairt Epcail go gnaoí· na bīr a Ppīn map acaoí  
 na dēna dobbpōn doc pōb· coigēctap Cpaoi Laimēdōn  
 Ro éogaib Epcail in Cpaoí· 7 do pat do Ppīn mnaoí  
 do lepughaē a mōibe· ingen nīg na Mōrēpēōibe  
 Dīa mairēbāc m'āēair-pī beō· ir pī na Ćrēigī gan gō  
 ir pērp liom pōr nō a pēaca· agam do mnaoí Aēapa  
 Dōpōnpat pmūaineāc oile· pfoga in calman coḡaibe  
 paib a aēap do Ppīn na cpēab· mārāon iprin  
 begēloibēam

Rug Earcail leir Ppímh gan brón· pur togaib Tpaoi  
Laimaebón

ba luğaibe a báogal gan bēo· Epcail bliabain dīa coimēab 30  
Do togaib Earcail in Tpaoi· nī paibe caṭair map hī  
fágbaiḃ in Tpaof lán do plóḡ· ag Ppímh ag mac Laimaebón  
Ro mapbaḃ Earcail an áig· le Ppímh pe mac Laimaebáin  
nī a n-aircib do mapbaḃ· cenn gairgib na epomēalḡan  
Alaxanbair do mill Tpaoi· mac do Ppímh rin pé n-a mnaof  
ba damna guil ip gala· ba tuc cap muir Eléna  
Alaxanbair tuc anoir· ben Minéluḡ na longair  
ag rin map do cóḡlaḃ Tpaof· gīb pḡél abbal tpe énnnaof  
Do luib loingiuḡ a epib ḡpéḡ· ap loḡḡ Eléna tpe étc  
do cuirpíoc ár na nḡepḡaṭ· do millpeab Tpaof epomēpé-  
baḃ

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Long ap píeic cuiḡ eeb dēag· ip é a píor agur nī bréḡ  
loingep na nḡpéḡaḃ cap muir· do toḡail Tpaof ap  
Tpoidḡianaiḃ

ḡo tuc Ppímh in cloibem corp· iprin epḡin ó Sabopn  
b'Éṭair ḡo maḃ moibe a neimh· a pleḡ 7 a cloibem  
Sé caṭa deḡ co pa épí· po bḡir Eachtair um an Tpaoi  
don cloibemh po do plúag ḡpéḡ· map innirteap tpe  
oiréḃ

Níor éuir bonn ap biḃ ḡo nḡnaof· nīr léig a pún pé na ḡnaof  
nīr imciḡ calmain tectaiḡ· laoḃ map Eachtair mac Ppímh  
On céab lá do éúair Eachtair· a ḡoaḃ ḡpéḡaḃ gan báogal  
veich ḡcéab míle po leaḃtair· do laim Earcail a donair 40  
Do poḃair Eaḃtair tpe éilec· do compac Aiḃil airmbepirḡ  
ip tuc a éloibioḡm dá éirp· do Einḡar mac Ainḃeipr  
Ro fáḡairp Enár in Tpaof· do luib pa nEadbaille an pí  
nī beḡán do tuc cap lep· iprin Eḃaill don éloibem  
Pomḃip pa nEḃaill do bī· noḃa nḡeibḃip airp a celí  
mac Moplaoiré gan beir ḡenna· ḃap b'ainm Úarḡaoḃ  
airmbetla.

Do luib éuirge Eneap apb· ba hé in Tpoidḡinaḃ epénḡapc  
po mapḡ mac Moplaofḃ cap leap· do len Uarḡaoḃ don  
cloibem

Do mac ag Éneap do éloinn· ba húapal fab bá háluib  
bīḡ ḡeil-mín nap dūp pé báim· Silbī úp 7 Arḡán

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**Ին լսանք քննադատե՛՛ծ: Եղբայր մեր ո՛ր հիմա օրը  
 ես քո ա լույսնա իմ ա մաքուր: ճի՛շտ ես ասեցի  
 իմաքսած**

Սօ րօռոռ Եւփա ար ա ջրած: Եւջ Ե'Արճոն լսած առ Եձալ  
 ճոռ Ծոմբոյճ Եձ քարծա ին քար: Եձ Տիկն Եալմա ին Ելօ-  
 ծարն

Tappoib Siluip in laob: in cloibem vap b'ainm Uapgabot  
 vo lin meppbadot ip muip: ip calmadot pa deg-gille  
 Seoluip Siluip tap muip: ba ead long go hinip Tuip  
 ip euc on inop dona: be mhuip ingen Tola

Ծօ րոյց րոյց լուսնի մօտ Երևանի քաղաքի  
 Նիսի առաջին հարկի տան մօտ Երևանի քաղաքի 50

1r tuc b6 m̃ilur do niul. Uap̃gaoe do pad pl̃oiḡ a n-ũir  
marb̃ Oáire na d̃un tap ler. rí na buille don eloiðem

Ին մայր եօ Կի Լուի Տէրայր: Ի ծելց Ունիւ աջ եօ Եօրայր .  
 եօ բաժ ճրաժ մօր յար ձելեթ: Ե'նցոյ ըջ յա յցլայրեւ-  
 րեաժ

Ir euc Níul ingén Dáire. bé ðeapir ba mór náire  
ir euc bé ðeapir go mblair. lúl Séapir aipðirig in boðian  
Ingen mairreac do bí ag Níul. Calac roba maié a púin  
grið geal na ngel-lam ngaprac. bá he a lennán lomnac-  
tac

**Do luib Calab fop a'ab: puc lé cloribh a ha'ap  
do pat in ríogán pe'ab: an cloribh do lomno'etach  
lé'g in pann de'gionab ro nomam map a  
p'raicenn tu in é'p'or é'uar.**

Ruc Lomnaéac níf láoé tim' ben a mbpoib leir a hÉirinn  
rioḡan cennéadóm ear fairrge' Pionncaom inḡean beḡ-  
ḡairbne

Բւե Լոմոճեճ Եւ Են՝ առ իշոյն բն յօ յնճրն  
 Ի բոն օճ բոսր իճա՝ ա իճոն Ի ա ճարճեճ  
 Բճար Լոմոճեճ բր բօ ճսոն՝ ճր լոննն Եւ Եւ ճսոն  
 Եւ ման լոյ ին ճն ճոն ճոս՝ Եւ մարԵճ Եր յա մօրմնոս  
 Եւնոյ բն օճճ բանն՝ Եւ մարԵճ իճոյ յա հԵմն  
 Եւ Երե բօրբար Եո Եւնոյն՝ բօ լօրԵճ յա Երօճ-  
 բնոյն

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Tapla tŕŕŕap ap aipe' ag coigeet tap Tŕáig mbaile  
 Cú na gcelep Laoḡaibe ón linn' ip Muinŕemap mac Eipŕŕḡinn  
 Teitib Laoḡaibe nŕŕ óoir' mur do connaire in ŕoŕóir  
 cláoelair deilb Muinŕemair ŕŕŕ' aŕhoil rióet ŕaŕŕb in  
 uair ŕin

Abair a Muinŕemair ŕŕŕ' ŕo ŕáib ŕŕicne ŕé bŕaetair  
 eŕeab ŕuc do deil uair go ḡŕinn' ḡ ŕo cláoelair hinneŕinn  
 Do ŕíne in ŕoŕóir ŕiét eim' a Muinŕemair ŕŕic Eipŕŕḡinn  
 ŕéil baŕŕ ap eŕnáŕaib do eŕinn' naé ŕep lámhaig eú a nEipŕinn  
 Ro eŕŕice Muinŕemor a aŕŕm' do eúair Laoḡaibe a luaet-  
 ŕhaibm

Muinŕemair nŕŕ ŕep ŕepŕŕba' nó Laoḡaibe loinneŕba 65  
 ḡib ŕuŕŕi a Laoḡaibe luinn' gan conḡnam lé Coin Culainn  
 ip hé na donop on eóir' ag compae ŕŕŕŕŕŕŕŕ ŕóŕŕŕŕ  
 A Muinŕemair ná bŕ mur caof' óir' ní hinŕhuin eú leŕ ŕŕnaof  
 aŕŕŕŕḡ do eáde map aŕa eú' eipŕḡ euir ŕic do miélá  
 Seoluir Muinŕemair muir bopb' nó go eŕaŕic go Dún mbolḡ  
 co eŕuḡ leir na ŕeóib tap linn' go ŕáŕic co Coin Culainn  
 Do ŕoinn Cú Culainn na ŕeóib' ap maŕaib Ulaó gan ŕóib  
 aŕŕlaib euc iate gan anaó' gan a beḡ do Muinŕemair  
 In clóibem dŕa ŕloḡeet ŕlóig' euc Cú Culainn do ŕŕac Róig  
 ba móŕ a ŕeibm a ceat bopb' euce d'ŕepḡur in calaó-colḡ 70  
 Do eóŕap Ulaib an áig' a nAlbain eŕé iomapŕáib  
 dia eŕueatar caé go mbúair' do elannuib aillí Adnúaill  
 Euc ŕepḡur in buille bopb' ap a laŕŕ bon ealaó-cólé  
 ŕeét ceŕ nŕŕ ŕimbúair' ag ŕol' ḡ lŕual bon clóibom  
 Euc mac Róig buille cupaó' a ceat llḡáŕeé Ulaó  
 ŕap eŕe ŕepḡur ba ḡŕiom ḡle' na eóŕa Máola Miŕe  
 Seét ceŕ ŕeáḡ láoch go ŕa óó' do luib Acoll tap muir móŕ  
 ḡeill Éŕionn uile go nḡur' eucab euirḡ go Dúŕlur  
 Luibŕiot ŕŕŕ Eŕionn uile' go Teŕŕŕaig na n-donéuŕe  
 mapaoŕ ip Caéboib ḡlan ḡle' do cinneab ŕóib comairle 75  
 Do luib Caéboib uata alle' do ŕeáŕm a ŕepŕa ŕŕŕe  
 ní ŕŕuil a nEipŕinn ŕo ŕep' aét aóŕŕŕŕ comlainn eoirḡŕep  
 Cuié in e-aóŕŕŕŕ ŕin go mbúair' d'ŕepaib Éŕionn com-  
 lainn eŕáir

ap do ŕŕaofdeetŕa go mbloib' innŕŕ dún go ŕŕŕ a Caébaib  
 An meŕŕi é ap Conall eain' ap mac aŕŕa Anŕŕḡin  
 an meŕŕe é ap Cú na gcelep' in miŕŕŕi hé baŕ ŕepḡur

Ané Cú Rí nár lúaid gaof ané Fiamhain mac Fopaof  
 ané Naofre na n-arm n-áig ané Fep Diað mac Damáin  
 Ní lamhann neac úaidre é in tAcall úd ip glan gne  
 po cairngipead dó eiré goil co mbíad na aipdriú opaid 80  
 Tabairpe comairle dúin a Caébaib ip róglan nún  
 an pepp zeill do dol amad nó caé epóda ceopadhaé  
 Ní náip baofbre zeill dó a pípa Eipionn ní ró  
 ip píp in beá buide ar ngiallad don donduine  
 Aoeirim ap Conall cain ap mac oipdipe Aímipgin  
 zeill Ulað ní pağaid amad ap aga na nAlmhupaé  
 Dap do láim-pi a Conaill éain a meic oipdipe Aímipgin  
 gíð maie do lám a ecaé lonn noéa éinnpíp ap a éomlann  
 bað eepnom gaba ré dób aét go ngoipeap a gairm píğ  
 noéa ngabann gell go bopb aét mé péin pa caladéolğ 85  
 Ag rin a Padruic uile a éinn plóig na poéaibe  
 paba bepuid ip tó ap neim cuib do rğélaib in éloibim  
 Sé bliadna décc ip céo boi ré ag Pepğur ní bpéğ  
 gup tuic in cupaid ba gpinb le lughaid le dall Oilil  
 Ó po tuic Pepğur naé ppann tapnoib Meaðb in píğland  
 ġ gín gup maie in éiall éloibemh Peapğur tuc d' Ípíal  
 Do luid Ípíal a hÉmoin ap éuairt a Loéluinn leabair  
 d'píop rğél na beipbe ap a gpad pbo dexin deilbi a lennain  
 Lennan meic Conaill Cepnairğ ingen lughaine menmnairğ  
 mop a poépa poba bopb tuc na toépa in caladéolğ 90  
 O éappaid lughaine lonn caladéolğ epúaid na ecomland  
 do pad ainm ap in loinn in pad po boi a Loéluinn  
 Değmac Tuip na nglonn do mapb lughaine a ecomlann  
 on ló do poéap in pep do len a ainm don éloibem  
 Meinic pot bíata bpan ap coppoib tenna eirénpép  
 píemh níř gabað pév buille ó laim leabair lughaini  
 Sé bliadna déag ġ céo do boi a Loéluinnaið ní bpéğ  
 gup éipig éimep Alpa an gég aloinn pířğarca  
 Ingen ag éimeap Alpa óigben alainn pířğarca  
 ba hé a hainm dé Ćuinne pířğain bpepail bappbuidé 95  
 Mac bpepail ip dé Ćuinne níř gabað pé a láoébuille  
 oiep b'ainm Aongup Ćaoi Fuilead ó mbioé bávğ go  
 biébuibhead  
 baineachlaé Finn na Péine eaélaé dúb in Duibfléibe  
 ger maie a laéap ap ló ba maéap í do cuinnpğleó

Ruc an eaclac lé cap muir· go hAongur go a, penatáir  
 don loinn poiúéir níor éomda· dol a ccomlann Fepdomna  
 Nochap gabað peb beim píam· a ceat a ccomlann a nglíab  
 pob cú píglann na cpuinne· go pob bñir cenn na caillighe  
 Ó do pígneadh de ba éuib· luúaide ap Aongur go mbloib  
 po mana corccair ip cnebh· do pad b'Orgar in cloibiom 100  
 Ger maie laim Orgar pe heð· no go tcapraib in cloibeam  
 píir níir gabað ina bíaiú poin· in gein ponbui na becharib  
 Sé éeo láoc go pa decair· ré pídic pí a ceataib  
 ip píde míle míab ngal· do mapb Orgar don cloibeam  
 On deo cat do cuireab de· go cat mor Cuile Dpreami  
 ata lem a deapbað buib· go mapbað réime rubaigh  
 Do deobloibme na cpuinne· an penóir ba baile buille  
 beannaé é a Paapaic na penn· aré ráte Ger na cColann  
 Mallaét ap giolla an gabann· ole do pec Ger na cCollann  
 atáir ap do éorp a píir· ole do pecair in cloibim 105  
 Cuir in cloibem pin dot épir· a cleipcin big dom éráibir  
 rgar-ra pírrin ecolg neime· ip len dot t'opb cleipéibde  
 O tainic corpaide in doill· dap anmain Caolte 7 Finn  
 muna abechair Máol Cíar amac· muirbpet go bían in  
 clepeac  
 Dpíre mo époibde ip mé dall· úch ué a Paapaic na penn  
 cloibem mo meic ag Máol Cíar· pob cuir in geile ap in  
 píen  
 Gé lionmap éipe map cá· eibir píor ip mac ip mna  
 uch ip mó do mapb épa· a cleipcin don cloibem pa  
 Gib mór do cuir do éorgar· ón lé painic go hOrgar  
 eug mé pá méla don moig· map atpét rgl in cloibim 110  
 Aicem in Cuimbe op ap geionn· nap tarrupcar ap mac Finn  
 a nobnim do dépaib buib· ip mé ag pégaín an cloibim.  
 A cloibim.

## XXI.

Cláidteap leib leabað Orgar· mór do búibnib do bñorbuig  
 Orgar gé do éuaib ap ceal· mór gcorgar cpaib do cuireab  
 Ip mór do caatib do élaib· mór do búibnib batap paof  
 mór do maobig mna malla· lép mían in peng paopélandae



Tú ro marb Fírdóacán go mbáig: maiben op cionn Tempaé  
Fáil

dar fogaip ré opc ra glinn: compac éinfpir i Leicthglind  
I' tu do éúaid gey b' ole linn: a ndáil ingine Umaill  
don ochtop láoc bpeimne gal: Orgar menmnac i[n]  
ndómab

Cat na Punnand tuc an Fían: neoé ip oipóipc ó foim riam  
noéa ctugad cat ba pepp: a n-íat Alban nó éipionn 5  
Lá do buí ag mslpab go naoib: Fionn plaitéféindib a  
Fopmaoíl

do rgaofl ba gáópaið go raé: pa tuaitéamp . . . na Tempaé  
Do pala óo foppan moig: eippen beg an giul zennaið  
dar íápaið daoíne 7 coin: go painic go Collamaip  
boí ag mnaof Áaoilte ap an moig: maéaipe b'apðap aboið  
ip hé díon pop fúaip in fíab: dol na aice go himéfan  
I' ann cainic ó a cig: ingen óappáin blaéuallaið  
na capbat ap a dí heac: mun feilg 7 mun pfaðac  
Fepuir fáilei ppiupin pí: pé mac Cuñail ba caom lí  
capgaið a bpeit lé día cig: noéap faom in piðféinnib 10  
Ní paðam let dar do laim: a aindep a ingen óappáin  
go ppepam an ctic amaé: an fíab copluac beg biopaé  
Ní pful capba daoib uile: a pfaðac in msl moigé  
nir caipuil in doíman bpon: cú nó fíab naé puicpeðpan  
Ro bámap deic gceet po pech: ga feilg 7 ga fíabach  
teglac Áaoilci in bponz mep: ip nioy cumgað ní deippen  
I' annpin abubairc Fionn: pé hAob beg in gairgib ðpind  
dol pan maéaipe gan faill: in Glairpífan ip Uí Neamhainn  
benaið in t-apðap go ctic: do mnaof Áaoilte go coinnipc  
do gébam ap pfaðac de: buð coðair do mnaof Áaoilci 15  
battap píce céo don Féin: 7 deic cceð ap aofn-péim  
ag búain épuiténechta pa moig: do mnaof Áaoilci ó  
Collamaip

I' é rin condé mná: ip peapp do chúala pem lá

Aob beg pa Glairpífen malle: ag búain apba mná Áaoilci  
ben Áaoilci na capbat cain: roip ríap go ndin pon meitil  
ip Daiðre ag cantain éiúil: di na capbat go caidúir  
I' amloib ro boí in pí: Fionn mac Cuñail ba caom lí  
7 gaðal éeítpe mbenn: aige ag capnað na punnann

- Ագսր Շոլլ մօր mac Մօրնա՝ յ Արե in րիցծառնա  
 յ Conán ցարծ ջօ ոցրճին՝ յ Բionn մօր mac Cúadín 20  
 Ետ Մոծ Smala mac Smóil՝ յ Ծոսեճած օ Լեւիհնօն  
 Օւրն ann ւր Բionn ջան on՝ Աօծ մօր Բinn յ Օրբօր  
 Ուճա րաւի րան մեւիւ՝ աճտ էրի լօւծմե մեր քքեւիւ  
 mo լօւծեմրա ւր լօւծեմ Բinn՝ ւր լօւծիւ Օրջար արմ-  
 ջրinn  
 Silled dá Եւե արծրի in էրլօւց՝ Եար in մօլց րիօցլան րոմօր  
 ածի լուլց քեճտ ԵԵԵԵ՝ քճ Ծօլօր mac Երենթաճա  
 Ծօլօր mac Երենթաճա էրււմ՝ արծրից րօ ջաճ քօր Լօճլււււն  
 քեճտ ԵԵԵԵ ծօ ջօ քքեցմօլց՝ ծօ ջաճիւ նրք քօր Եմրալց  
 Լր ann աւսիարք Բionn քճիւ՝ a ջիւլլ մեւ Թօրնա ջօ մբճիւ  
 քքե ծօ ծեան քքեմնե ջաճ՝ in Եւեճած ու Եօճլաճ 25  
 Լր եօճ nech Եար էր a anna՝ ծօ քճիւ Շոլլ in րիցծառնա  
 յ ու եօճ ծ'էր a Եւուլց՝ աւերււմ ջօ Լանծեւիււն  
 Ծոճ մաւե mo լօճարք Ծաօճի՝ րօ քճիւ Եաօլեւ in էրօճա Եաօլմ  
 ծօ քք քար n-արմ ււլ ամաճ՝ Եար imծօրրիւ նա Եմրաճ  
 Ծեւ ԵԵԵ լօւծեմ ծեւ ԵԵԵ րջի՛ Երք Եաօլեւ մօր a քիճ  
 մար քիճ քաօլե ջէրք՝ օ Եմրալց na Լաճքեւ  
 Ուճար էւր Ծււն րա լաճ՝ ջօ րանւ Եաօլեւ Եօրքաճ  
 cona Երք Լեւր ծ'արմաւի՝ ծօն Բէւն քօրքալց քիօրանցմօր  
 Լր Երք րօ լուր in Եաճ՝ a Օրջար a մեւ ջօ րաճ  
 ծօ Լեււր in մաւմ քա Եւաւ՝ ու ջօ րանլւր in Երաօճ-  
 րաւ 30  
 Ծա մաճ մեւր ծօ քաճ ann՝ Լոււււււ քօմ րքեւ քօմ Եաճարք  
 ջօ մաճ քճ Եմօր անօր՝ ծօն Եաճաւ ջարի ծօ ծեմար  
 Երաճ նաճ Երք an քււն ջլօւն՝ ծ'քաճար Լեւ mac Լեւ  
 քրաճար  
 յ նաճ է in ծօման քքօն՝ մօնա քքալօւն ծօն ծ'Օրքար  
 Ա քիւ աօ ծն a քիւ աօ՛ Երաճ նաճար Ելաւր in Լի  
 Եօրիճք Լեւ in Լի ջլան՝ քււ քօ լօնուիւ նա Եարաճ  
 Եւր Օրքար ծօն Եաճքօ էր՝ ւր ջօրք Լեւ էրօւ ւր Լեւ  
 լօն  
 Mac Լաճաճ ջան քիճ ջան քիճ՝ Եւր ծօն Եաճ Եւաւ  
 ջօ Լան-Լաճ  
 Երք յ a Եաւր ջան Եար՝ Եօրք յ in Եարաւ ջան աւ  
 ծիք յ a Խաճք ջօ քրալց՝ Լեաճար ք Եարաճ Եաւրք. 35  
 Եաւրք.

## XXII.

Abair a Oirín méic Finn: 7 tabair é'aire pinn  
ca lion tóat fa éarruig éruaid: fa mac Morna go mór-  
búaid

Abroðair fa éarruig éruaid: le mac Morna cloidiméruaid  
per cetrar ip trióca céo: po tuic le Joll go moirbed

A éiober comlainn go búr: durrar gan a ceét ar zul

Dub mac Luigdeé noða bré: píce cé cupað coiméren

Áoð ip Boðaid mór in rjél: po tuicper da pinn go jér

Dub mac Luigdeac Orpoma Clíab: mór in líac in fear  
pírpíal

Cairbre Car tainic tar muir: píce céad go cceartróðail  
per comlainn cceð iprin ccaé: do tuic lé Joll in gair-  
jeaðac

5

Ni tri Doib méic Mlaoil Michig: tangattar tar muir mórð...

tóat fa carruig nip comða: lé mac mairrech mór-Morna

Dub Orpimneac ba clirbe ceapð: in laoð lebappað laim-  
dearj

po tuic in tuir éctac apð: le Joll cpectac cloidimédearj

Fionn mac Finn báin í bpeapail: a ccomlainn noðar ðoppain

íar poctain go mac Mórna: nior comða dó a caéðail

La poctain épannéair Cairill: lañ pénta náð iarr uprim

do triall Fionn flait na nimíoll: fa jéir Joll ap jráð  
Cairioll

ba comrac ba tuinn brata: Cairioll ip Joll an ága

Joll 7 Cairioll éalma: níð cairbe jer deð-arma

10

Nochtaid na lanna léappa: dephaid víe tainic dóðra

roba trén víocra a ndaðaid: ag deðail pé Cloinn Mórna

Anair Cairioll ap a láðair: jé do fan noðar pfaílig

neachtar don vír pin éena: in nepe céadna nip cairrið:

Uch po páðaid fa éarruig: Joll mac Morna jer ðainim

don gairceðhaé bá méla pin: ní tíce vía éip a aitéin

Ro léigead éuige Flann Ruað: ip a plúað ap ttoét po ðion

ipré do bain bopð in glonn: a éionn do Joll garð in gníom

Do ðer tuir calma na ccaé: Joll mac Mórna mór-uallach

cenn na ceupað píð na ttríat: Clanna Mórna na mór-  
rjiaé

15

Ʒer mór caé do cuireð ríam· né Ʒoll mac Morna na Ʒelíar  
 ír don Ʒorpa do bachað in fer· Ʒé do éuir corƷar cruaidh-  
 fer

Ír binn liom aéaítepe a fer· ua Cuímaill a caoimfer  
 cía fað do bí Ʒur ríé mar pain· innir a fer Ʒ abair  
 blíaðain Ʒo leic ír fer ðam· ráite Ʒ ríé blíaðan  
 do bí ar ríóð ír ar ráime· ír aicme na harðbáige  
 Noéa liomra naé meabrac· a Cínadó epíde Teípraé  
 Ʒaé ar Ʒur ar ríóð ar eúr· ír meabair liom animeur  
 Ʒo n-iomláit cloidém ír con· Ʒan deabair Ʒan diubracáð  
 Ʒo Ʒeláðéleð ríédeall fo rech· Ʒo n-imac lann ír líríech 29  
 Ʒan ole Ʒan éƷnaé á· Ʒan fálaib Ʒan aémurán  
 Ʒan áon a cceilg fo éile· Ʒan ferig ír Ʒan aímpeíde  
 Ʒan deabair Ʒan epíð Ʒa[n] enúé· Ʒan m-i-nnetinn Ʒan mífún  
 Ʒan éoƷað Ʒan épeic Ʒan áé· Ʒan aímpeíde Ʒan anbraé  
 Ʒan ole Ʒan fíer Ʒan ferpec· ba ríóéa ar Ʒaé raofríerpo  
 a n-aon-lonƷorpe Ʒo Ʒlan Ʒrinn· eivir Alban ír Eirinn  
 AƷ eabac éíora ír Ʒiall· ó inrib Mara eTorpían  
 ní Ʒabéaoí ríú línib Ʒlonn· a Ʒeaé a nƷlaib nó a ccomlann  
 Ír amlóir rin boí ar ríóð· ír clann Morna na móirpíóé  
 Ʒaé a ppaƷað Fíonn ná· élaic· do beipeað ðóib Ʒo conáic 25  
 Ʒaé baile parraiƷ Ʒaé ríóð· a epear epían Ʒan foéuibbeað  
 luéé ba epeirí a epenneá éoir· epían pealga doib ír fíabaiƷ  
 Duannacht Ʒaéa eper baile· ó ramain Ʒo bealltuine  
 Ʒaé epí ina mbíóð a rmaé· Ʒaé eper cuilén pe rúatracé  
 Ʒaé eper ben áontoma ann· a ccoig cóigeabhaid Eipeann  
 Ʒaé eper cíor ar eóé amaé· Ʒaé epear lann Ʒaé epear  
 líríeaé

AƷur eppaé Ʒaé epachta· in ean do líonmaoí· bára  
 Ʒ beipeað Ʒaéa epí· né heabh éoƷaib éoigepíe  
 Pau a ði plegh do Ʒoll Ʒlan· déir Fían Eipeann ír Alban  
 a eppaé Ʒaé caéa cain· mac Morna do éuibpeirib 30  
 Ír binn lim haíteape a fer· a ua Cuímaill a caoimfer  
 cía do Ʒur bar ríóð íar ráin· innir a fer Ʒ abair  
 Noéa liomra naé meabrac· a Cínadó epíde Teípraé  
 Ʒaé ar Ʒur ar ríóð ar eúr· ír ole do éuaib an imeur  
 Ʒaé ríóð po nairemí· uile· eivir mīac ríóƷ ír ruípe  
 ró Ʒuríor Ʒér éƷnaé á· Cairíoll céuaé ír Conán

ba hé Cairioll bóí fop ceill. Conán ba gnat ap míceill  
 ip ole do ben pippin péin. a n-uabap ip a n-ainpéir  
 Flebh mór ag Fionn a nAlmáin. a Cínadó éain éatapmaig  
 ba hiomda mac ríg um ne. ba maie a ríod pa ráime 35  
 Mé po éirig pa cig mór. in lá rin d'egor in tirlóig  
 an úairpin ba maie mo dpech. ba maie m'arm 7 m'edaé  
 Suidir cenn in rílig éaofm. Fionn mac Cumáill a Popmaofl  
 cuirim ap a deir da láim. Toll mac Morna go mórgráin  
 Iar rin pórr a ppoprad Finn. Orzar ap gáluinn lollainb  
 7 Zarab glac map gríð. láim pé hOrzar mac Oirrin  
 Láim pé Mac Luzaé in láod. po cuirimom Conán cennbáoé  
 egorfmail conn 7 ciall. don dír rin boí ap don pían  
 Iarpin poruidrec in Fian. an aicme aloinn foilepíap  
 pa maie ppercal na busóne. gan deapmac gan dícuimni 40  
 Imda ap n-airgete ip ap n-ór. fan ccuirm rin ag an éomól  
 battap deie pídit mac ríg. um an ppleið rin gan dimbríg  
 Map do bámap ag in n-ól. fan bpuigín rin na mórplóg  
 cainic in doirpedir iprech. epotair in plabrad rúiteac  
 Ann do píappaid cenn in tirlóig. Fionn mac Cumáill mic  
 Trénmóir  
 innip a haitepa go cóir. epéb pa ttangair a doirpeoir  
 A ofnir láoéda roietim péim. ma tá nepca pa na mío  
 do baó corfmail rir gan acé. go ccoirpead céo ap épóbaé  
 Ag po epí daéa in pír. dat pola laofg na grúaidib  
 dat in píach ap a pole donn. dat a cuirp map úan abann 45  
 Cía ploinbead eia híat don píor. nó eia típ inap hoilead  
 an d'pepaib Alban po rech. nó in do éúatáib na Tempac  
 Dalca ríg Alban na n-íat. go gelóð chaéa na caoimpríat  
 uime ata in beirp íróil map rin. ip mór in glóir in pep rin  
 Leigib aprech ap Fionn péin. deð-mac Conbóin go gceill  
 maó é Cairioll na n-arm ndep. ip pé ap mbpaéap díler  
 Suidir ierpin Cairioll epúaid. iprin mbpuigín go morbúaid  
 cuirpér a deich ccéó na gar. ap plior cig na hAlmáin  
 Ar mbeie dúinn ag ól gan ríom. a mbpuigín romóir in píog  
 éirgic Clann Morna báéin. d'íappaid a ccoipa coimérein 50  
 Ag po in eior do boí dáib. in élann rin Morna go mbáig  
 gaé enaim píaba na mbíð ríur. do beréaof ríam don  
 Toll rin

Ro fáfarraig Cairill gan ceilg· do Mac Luíghac tpe lánfpeirg  
 cpeb fá a ceugcar go dána· do Goll mór na cruindénama  
 Puarglaip Mac Luíghac nap éim· in éirir rin do cuir Cairill  
 mór muppa Guill na enama· a tigh Finn na mórbdála  
 Adubairt Cairioll go tpeoir· go brát naé íppad in péal  
 mun bað leir in rmiop ó Goll· do biað íppin enaim comlom  
 Anair Cairill íppin bpéin· do péir a degoide péin  
 ír Alba do beir pó rmaet· ra beir péin a ppanaigheet 55  
 Conghail ríó Cloinne Morna· gan bpon ír gan biédogra  
 ír a éopaiget ar Finn· pa comall bóib gan díceall  
 Ír beapb go geimeollpem ríod· um gac níd po a ppuil ar ríod  
 ír gan na enama do Goll· uainn go brát noéa teiúbram  
 Adubairt lollann gan éar· cian ó púarup éior na cenám  
 ní degoair míc baofé mór· teet do glacað mo díligib  
 Aderim ríe dap do láim· a lollann gíó mór do gpaín  
 naé leigpem na enámá duic· go brát ar egla comraic  
 O tugair cat Cnuéa epúaid· a míc Morna go mórbdúaidh  
 atá in enám aget ó foín· tpe earbuid Cumail édarig 60  
 Ro éuir ann Cumall na nglonn· lé nept mó lám pa comlann  
 pbo marbur a plóig po pech· ríera ní díngeu taitleé  
 Do páid Cairioll gan glór gann· ba pepp liom naé teegmáð  
 ann  
 aet Goll ír Dapad ír Conn· ina adair pa comlann.

771.

### XXIII.

Pleabh por púair Corbmac ó Finn· a mbpuighin mór  
 Síeí Tpuim  
 tangatcar maite pper pfaíl· le plait Teampa pa comdál  
 Tígh rígh Alban ír pí Dreg· ír clann rígh Loéclann na péo  
 ar éuairt go Corbmac na deper· pa uail 7 po áner  
 lollann ainm rígh Dreg gan mór· Cope ainm rígh Alban gac  
 póio  
 Conall ír Cuillionn na long· dá ainm éloinne rígh Loéclann  
 Ro cuir Finn plait gan pormab· teeta ába go Corbmac  
 po dáil na corpa gan peall· da dáil ar peapaid éireann

Map do éððor cað gan ðeilg· ran þruiðin iððarðuinn veirg  
 po ruioðebh þí Þrész tap euinn· ip þí Alban ap a gúalainn 5  
 Ír clann ríð Loðlann gan oil· go roðma ap vðir in ríð poin  
 þer pa mð boprrað ip þrið· Copmac mac Airt in t-airðrið  
 Suiðir þí Ulað pa flúað· ip þí Muðan ba maið rnúað  
 þí Crúaðna an aignuð mup· cimceall Copmaic in tan þin  
 Suiðir þí Laiðean in áig· þer þíal go meðair iomláin  
 ba mór a meðoir um euirm· a mboí pa mbuiðin tæðb-  
 guirm

Ochtor ip oðt þiðt véag· do cennair þlóig ip ní þrész  
 cimcioll ríð Eipeann na cepech· a þféðmaip a comaiðtech  
 Suiðir don taop oile éall· airðri einað þían Eipeann  
 aðt þer mór a tairm um ðig· þearr þionn ina mboí pa  
 þruiðin 10

Cuirþer ap gualainn veir þinn· ðoll mac Mopna míc  
 Neðnnainn

í meip a ðleiprið ðain· ap an tæðb élé dom aðair  
 Orðar ip Ðarpmair mac Ðuinn· in uairrin ap mo gualainn  
 po rreðað ina nðsaið þin· apð-maiðe ap þþien pa mbuiðin  
 A þþorað míc Mopna mup· Ðarað ip Conán go ngoil  
 ðoll ip a aicme uile· do laim veir þinn Alðhoine  
 Ro þattar tþioða þile· eiðir þionn í in teine  
 gan aoinþer ðib gan þrat rþóil· ó mac Cumail míc  
 Éþénmóip

An luðt þþertail boí artig· ag þþertal éað in áair þin  
 Cairioll þionn na g(c)éimionn n-apð· Caoinðe í Ðáipe  
 donndearg 15

Ro boí Ráigne þer go gceill· veððmac oile vþionn buðéin  
 í Cáoilci þer go rað· ðuinn ag þþertal na n-apðþlað  
 Ðabair na caða gan þrón· meirge caiðþeðað coðnmór  
 aððiamair ðugainn artrech· gþuaðað þoinennða ruðað  
 A éþuit éaðnreabð na láim· ba binne hí inair orðáin  
 ré ga þeinn go ceuðað eain· map náð vubað le ap muinþip  
 Ro tóchþrat na þlóig ba nðéin· þe þoðar taiðuip in éoil  
 cuirþer caðaoíþ óip ier þin· pa gþuaðað in oirþiðigþ  
 boí moð gan oðan na ðsaið· ní þaca a éoðnmór ríam  
 ip coipe na láim náð lag· na mbeich ðiol þeaðt gceðb  
 vþulaðt 20

Ro ráib Finn ba gile bpech· ní ar caéar nár éirpcech  
iarr hairgib go lúat a fíur· fíoinn dúinn do éoirg ran  
mbriúidín

D'iarrpaib lán mo éoirpe d'ór· ar deḡmac Cumáil na plóg  
ḡ ba fechain cía ír fepir· fa bponnað bpeapaib Éiréann  
Fpeḡpaib rin deḡmac Muirne· ḡ ní do bpuim cuirpe  
go deug lán a éoirpe d'ór· don appaét ríogda rothór  
Ro boí d'ág ír dāna ar fíinn· ar cceét don cpeinpep cap  
tuinn

go ccapla lán luinge d'ór· na dúnað ag mac Cpeinnthóir  
Abuðairc Fíonn pe Cáoilei· eirg ré haḡaib a díolca  
éug d'ór na hArdipe anoir· a lán a ccoirpe an ḡruaḡaig 25  
Ro ráib in ḡruaḡaé pe Fínn· ní ḡaḡbuiim flait or do cionn  
ní febann a beit éoir no abur· ní ba méo ad comorcpur  
Ro fíappairc Fíonn nár ḡarib ḡlór· do ḡuét arb ḡlan don  
píor mór

od fuarpur do éoil anoir· hainm do fíoinbeað duinn innir  
Do ḡebair deimín mo rḡél· a fíur na ccomlann coiméirén  
ír mé fep Docair mac Duib· a cceíochair roéra a  
Sopchair

A fínn, mac dām in ḡruaḡaé· ro éan in ceól iolbúadaé  
fep ír mó aigheð ír nerp· ír fepir engnañ ír bpaíceaeét  
Annirín ro ráib Conán cain· nár fechain cegháiñ enpír  
ḡin go n-áirne Fíonn anoir· do bepað ḡeall a ndubroir 30  
Ní cainic d'iomarbbáib ríam· a fpoḡur nó a n-eirpírfan  
naé fpuigeb a cceḡlaé fínn· fep a comlainn a nÉirínob  
Ní fpié fepar mo lairne ríam· a fpoḡur nó a n-eirpírfan  
ní mó ḡébur anoir ann· nech dá feabur rem comlann  
ḡabair fepḡ Orḡar an áig· óbélor an iomarbbáib  
ḡur ḡeall ḡruaḡaé an fúile fínn· do éorḡ cap fepaib  
Éiréann

Éirḡir fep cpoice in eplaḡpaib· ar ecloirpín in iomarbaig  
ḡur cpoit plaḡpað airḡic ann· naé d'pionnbpuine no  
d'íapann

Annirín do éirp Fíonn go in ngoil· pe ḡlór coitcúinn eplaḡ-  
paib  
ḡur deapḡ map corcpair a épué· lé cáp Orḡair don  
ḡruaḡach



Ro éochteap in plóg uile· ap ndeighad bFionn Almuine  
 ní raibhe láoḱ comlainn epúaid· nap éoirg uile re hénuaip  
 Ro éan mac Cumaili go ngoil· ré deghmac Oirín eólaig  
 a Orzair gíḱ maíḱ do raḱ· ná beip éár ap in ghrúagad  
 Po bíḱ na peirge po gab· mac Cumaili epaḱ ap Orzair  
 muna ccoirge éḱ plaiḱ Fáil· tuirpír ipin iomarbáid  
 Ro ráid in ghrúagad náḱ ppeól· a méic Cumaili mic Tréin-  
 móir

op eugad tanac a Fínn· íoblaic mé plán a hEiríonn  
 Na bí a n-omón dol ear airr· a ghrúagaid an fuile bapp-  
 éairr

pod fia-ra íoblaicḱ glan· uaim a epíḱ Oirip Ḵaíobheal 40  
 Dia mbeirḱ pír Eiríonn uile· eugad gur an énduine  
 cuirpet-ra eḱḱ uata plán· go hoipear Eireann bpaḱḱáil  
 Fíor gaḱ ní dar cuiread opḱ· a Fínn na n-arm ppaḱḱapnoḱḱ  
 maíḱ ba ndubpaḱ píc níḱ ppleḱ· a méic Ílúirne na móir-  
 pleḱ

Ro cuirebh ochtap ba maíḱ· leirpion ghrúagad ón apbplaich  
 Mac Lugaḱ ip Cáoilei eóip· ḱ Cairioll ó Conbórin  
 Caol Cpóda ba harb a bpaḱḱ· epí méic in éarba ón aipbriḱḱ  
 an pír oile pa garḱ gpinn· an t-Orzair apb mac Cpóim-  
 ginn

Aḱ po in t-ochtap do éuir Fíonn· ní éúala bream op a ceíonn  
 lé mór-umlaḱḱ on a éiḱ· a ceuimbeḱḱ an ghrúagaid 45  
 Ro ráid ghrúagad in glóir mór· ó aḱḱ aḱ imḱḱḱḱ a Orzair  
 díḱ ndeḱḱḱ pa· Sopḱḱ am díḱḱ· pod fia compac ip  
 gairbhḱḱáid

Lúidim pom apmoib go neir· pam éloiríḱ ḱ pam pleigh  
 díḱ celúine mé do beir hpoir· go ráḱḱḱ mé doc iappaíḱ  
 Teid in ghrúagad pa pír mór· pa toḱḱḱḱ-poin dar mór-plóg  
 uaim a loing ear ráile poir· a gḱḱḱḱ mór éinne hḱḱḱḱ  
 Puapatar an poiríonn gan clár· gáḱḱ na ndeghaíḱ do  
 fíorḱḱḱḱ

re pḱḱ in paíḱḱ pín díḱḱ· aḱ paḱail gáibḱ ip pḱḱḱḱḱ  
 Gabpac calaḱ pa Sopḱḱ· ap ndegóil doir re dḱḱḱḱ  
 ba po epom a pḱḱḱ ón muir· an t-oḱḱḱḱ alóinn ionmúin 50  
 Ro fíaparaig Mac Loḱḱ láin· Caol Cpóda ba borb a gḱḱḱḱ  
 cíḱ in éir ip polur baḱḱ· adḱḱḱ ap mac an apbplaḱḱ



Andorin ró éan in ghuagaí· pe Caol Círdá caébuadach  
 ag ro in tSopda éren éenn· a méic loíga na mbéimíonó  
 Maó éuice ro cpiallair uainn· a cpié Cipeann go mórbuaidh  
 iméig ab éir micheig linn· 7 págmáoitene a nEirind  
 Tegoió·rí liompa ap gíadó Fínn· a máite na láóé láinírin  
 buó líb aoiónoir na Sopda· go himééct bar róóóga  
 Tíagab go pnap arin luiní· in coécar láóé bá mor muirín  
 ro bóí in ghuagaí ra pper mór· ag a péirpion go roíóir 55  
 Adéio caéair iprin éir· ba bpec álainn baé a cdoió  
 ba hiomda raóiréapbaéct glan· ap a pleapoió ófa rnaómaó  
 baécar ra caéair náir cim· teílaé iolbaéach aoióinó  
 go lannoió lappaé neime· go mbeirpíó ríóil ríóbaíóe  
 Go mbraoió rípeíga ríóil· go mbannepaéct ríogda roíóir  
 7 mioche rípiú fep raín· ap a bpaé ro gaé ríógaín  
 Gíóó mor nóin a raba ríam· éep ip éhuaió hroir ip ríap  
 ní éuala árup mar rín· náir a ccommaíé do múinép  
 Eirpíe in plúag ba caom baé· eugraé umla don ghuagaí  
 ro rógaécar é go dí· eioir óigíep ip iníhín 60  
 Mar rángaeácar in pper mór· eioir éannepaéct 7 plógh  
 do rab gaé aoióep go pnap· róíga gaé aoióep don  
 ghuagaí  
 Innir a ghuagaí an áig· lep coínaóh gaé iomarpbaíó  
 éfa híab in begán buíóne· do paduir éum na bpuíóin  
 Ag mac Cuíailí ip beíga bpaé· naé ceug épa nó eiceaé  
 bíó in t-ocheácar ip maíé píoim· ip peéct gaeáa na gíadé-  
 péin  
 Ro éan Mac Lúghaé go raé· go gápca rípin nghuagach  
 caéair a ríor búin a ríor· éfa an búnaó cona múinép  
 Ag ro báoió ainm na bpuíóne· ap gíadó Fínn Óúin Moóairpne  
 ap í ro Caéair an Óir· a múinép míc míc Épéimíóir 65  
 Suíóir in ghuagaí go ngoil· ra plúag uile ra mbpuíóin  
 ip do pperpíol na goipe· múinép Fínn na hAlmáine  
 Da ééó pe gairgeaó gan loé· do bí ag ppeapíol na longpíe  
 7 corp go mbeileiríga d'ór· ag gaé épéimíep fan ecomól  
 In can ba líonmar do gen· an epomplúag páoióíó pleóach  
 eirpíe pper ra bpuíóin bílaí· doígní pé céc iomarpbaíó  
 Ro éan d'pocal apó annpín· na fepam iprin mbpuíóin  
 an ppaéabair a plógh gíinn· commaíé in búin ro i nEirinn

Iṛ bṛiátoṛ ḡaṁ a ḡṛuaḡaig̃ ap mac Cṛioméuinn apḡuallaiḡ  
 ḡṛaḡaḡ peṛṛ Fionn áir do lá· nó ríḡṛi ḡṛin mbṡanbṛaḡ 70  
 ḡach a pṛaiciṁ a nliṛ Fáil· ḡiḡ mór leiḡ a n-iomarbṡáíḡ  
 peṛṛ mṛiṛ iná íab uile· ap in ḡṛuaḡaḡ foḡe-buiḡe  
 Peṛṛ a pṛuil do íṛól um éig̃· ṛ do éorṛaib coiméḡḡoíl  
 íṛ do éúáíḡib éḡoír óir· nó maiḡṛ mic ṁiḡ Ḳṛénṁóir  
 Éirḡir Caiṛioll ba ḡeal cneṛ· rṛiṛ ḡḡ haic leiṛ in coimeṛ  
 ṛo ḡlac colḡ ḡo pṛṛáḡḡ neim̃e· ḡo nḡá éṛaíṛiḡ ḡṛeinnḡiḡe  
 Éirḡir Mac Luḡaḡ lán-ṁeṛ· ṛ epí meic in Ḳeṛḡa  
 Caol Cṛóḡa ba calma ḡṛinn· ṛ Oṛḡar mac Cṛoiméinn  
 Dúḡṛeṛaiṛ Cáoilei ba ḡlan ḡnaoí· peṛ ṛóḡlan ba coḡḡṛaḡ  
 ḡaoí  
 peṛ ṛóḡlan ba caom um fṛeíḡ· ba taláir é ba heimḡ 75  
 beirṛ in ḡṛuaḡaḡ ḡo mbṡaíḡ· ceim cupaḡ ḡo calma eṛáíḡ  
 a ḡceṛḡaḡoíḡ mic ṁiḡ Fínn· ba éorḡ a laḡaiṛ éomlann  
 Ceim na ḡáil ba eṛáíḡ in ceim· beirṛ mac Dáíṛe ainṛṛéin  
 ba haḡḡar cláíḡḡe cṛoíḡe· ṛoḡar a noṛḡ úṛlaḡe  
 Ro ḡoí Cáoileḡ íṛ Caiṛioll cain· aḡ eṛénleḡṛaḡ ṛa mbṛuḡiḡ  
 íṛ mac Cṛioméuinn ba ḡarḡ neṛḡ· aḡ ḡoin na ṛloḡ an  
 éimṛeaḡḡ  
 Cáoḡ eṛoḡa ba harḡ a ḡnaoí· epí meic in Ceṛḡa ḡo n-áíḡ  
 ṛeíḡm ba eṛáíḡe aḡḡáala ann· ba eṛṛian in eṛlḡiḡ na  
 ecomlann  
 Cáoḡa láḡḡ ba eṛén in eḡíṛ· ṛo marḡ Caiṛioll é Conbṛóin  
 eṛṛáir lé cloinn in Ceṛḡa· epí éáoḡa peṛ fíorḡalma 80  
 Dúḡṛeṛaíṛ eáoḡa láḡḡ boṛḡ· do éeṛ Caol Cṛoḡa ṛe a  
 éolḡ  
 aḡ ṛin in e-áíṛeṁ náṛ laḡ· baḡḡar eṛeḡḡaḡ ón éomṛac  
 A lann ḡarḡa lán do neim̃· a láim leaṛaiṛ in ḡṛúḡaḡiḡ  
 clannaiḡ í ḡṛ ḡeṛḡ a cṛoír· a ḡeṛeṛoib na láḡḡ ṛolaiṛ  
 baóí ap mac Dáíṛe ḡo ṛḡṛáin· caḡḡa eṛeḡḡ ón iomarbṡáíḡ  
 ṛo éorainṛeḡ bṡaḡa a lann· cneṛ a éṛaḡ ṛa comlann  
 Téíḡ clann in Ḳeṛḡa náṛ éim· mac Cṛoiméinn ṛ Caiṛioll  
 Caóilei íṛ Cáoḡ Cṛóḡa in áig̃· eimcioll Mic Luḡaḡ lanḡláíḡ  
 Toḡaibṛeḡ Mac Luḡhaḡ leo· na ṛíṛ ba dṡaḡḡ ón ḡleḡ  
 eṛḡaḡar é a luíḡ eap leṛ· d'aimḡeḡin in éuṛe éaomṛeṛ 85  
 Fuaṛaḡar ḡáṛaḡḡ íṛ ḡáḡ· aḡ ḡlṡaṛaḡḡ anoír eap ṛál  
 ní ṛeṛḡar eṛoḡaḡḡ na ṛeṛ· ḡo ṛoíḡ ḡeḡiḡ na naimṛeṛ

ba lónmhar b'paineóin gan b'pón· óna ctegmáil rípin ríóð  
 7 fairsige corora ó a fpuil· ó f'píng an oécair éécaig  
 Cángadon gér decair doib· a n'fírin d'aimbeoin in eplóig  
 ba h'pírdéir a n-eaétra anoir· go éúan ceapc beinne  
 h'edair

Tainic Caoilci go h'Almóin· ba maíe leinn gan a anmóin  
 fupíng in f'píreap go raé· a gcoimbeéte Mic Lúgach  
 A f'puaapadap d'að go neim· ap n'bol a n'fírin fob'raig  
 ab f'eb Caoilce rin uile· ba f'éin ip d'fíonn Almúine 90  
 Gairid fep rin do b'í rin· ip Cáoilci ap cteéte éugainn  
 go cteáete Mic Lúghac na g'clep· fa f'píreap láoé go  
 ccoimmet

Teguid bannceapc go m'buile· ip áor óg'baib Almúine  
 ag caoíneac Meic Lúghac luinn· iomda láoch dubac aguinn  
 bliádam pem éuimne ip pem f'pírap· cneba Gáoini ga leigep  
 a ceionn na bliáda ba plan· do rad in f'ien fa lúéáir  
 Smúainip Orðar in fep f'íal· naé ceug epíóig ó éorðar f'íam  
 d'iarpaib épíri fa épí f'oir· in mac rin Oirín éúécaig  
 Fúair mo éépra ip eeb Finn· fa bol f'oir gér doilúg linn  
 gér mór a plúag ní fuz leip· acé maé epí nonbóir éapíreip 95  
 Ainm ní eepí nonbap ba g'lic· ac'p'p'ra éuic a Pa'p'raic  
 ge acú fa éuipre ba n-éip· ipam eolac ina f'p'p'p'p'p'p'  
 A háon ap épí mo m'ac buéin· a d'ó Mac Lúghac go ceóll  
 Caoínce 7 Dáipe mac Finn· ceérap m'leó ba lángrinn  
 Ráighe mac Finn apó a g'al· epí meic in Ce'p'ba ceérap  
 Caoilci bá monop a p'íé· ag fm nonbop a éleipig  
 Tia'gaid epíep de'gláoé dom éloinn· lolac ip Oirín ba grinn  
 a ccoimbeche Orðair epí p'al· maíe a ceop'gar fa ccombál  
 Teib Conán onn mac in Leir· ba lonn a ctegmáil a celeiré  
 fa f'píreap mac ba ep'ep ep'ep· fa calma fab pé a ccoim- 100  
 mer

Ag rin amán na hoéte f'ip d'éag· ba lór a m'ipe fa méo  
 ip f'íde gan eapbaib inn· éócaib mac Finn ip Cairill  
 Téid mac b'p'  
 ecómlann  
 ip Ó Duibne fa donn f'olc· Finn mac Duibáin gan áonloche  
 Legán lúaimnech gan doilge· láoé po éanac f'p'p'p'p'p'p'p'p'p'p'p'p'  
 A Pa'p'raic ba ep'ep a nepc· in ce'p'

Teid epier oile ba garb glead· do cloinn Ronáin na poiceól  
Domnall mac Cáoilei in plait arb· Colla ip Labraib  
laimberg

Cáob pé porc go pocair peól· long Orđair ba haibreaé  
epóir

innce ciazaib poir le pén· na epí nonboir ba láintren 105  
Rangabar Alba na plóđ· in poirionn mer ba garb glór  
d'iappaib éfora 7 éana· ap pon peime 7 píéána

Tezaib pír Alban go pppáoc· caéa menmaéa mórláoc  
do éom na ceupaé ba mer· ba hiomda diorma deigper  
Tig Orđar pa beđán plúaiđ· ler copnaé mop ccegmáil  
cepuáib

ger iomda epíac na ađaié· tug caé dona hAlbanchaib  
Ro bripedar Dún Monaié· po maiómiórec Albanaiđ  
cepcair pí Alban na gceé· lé hOrđar perrda puileac  
Ag rin caé Dún Monaié móir· inap cuirec iolar plóđ  
meirce a nepe pa ceárg iar poir· a ppuair bár iprin iorđail 110

Pir Alban ger mór a ndáil· a cealmaéce pa nepegaáail  
po épeirce d'Orđar ier rin· le med corgoir a éloirí  
Noéa paibe ap calmáin eiđ· a nepe gláié a gcpuar éloirí  
ceofreé epí nonbar ap perr· naé ceug eiopa éana d'Orđar  
Roinn an óir pan ionnmáir péin· a ceárupbal oppa buéin  
pó gaé a ngeill le a loinn· 7 lé epéine a éomláinn

Deic longa píéed go mbúaié· tug leir a hAlbain acúaié  
ciazaic a lonnainn na píóđ· ba mór in poirionn eiríóé  
baccar lion caéa ap a ceionn· a lunnbain na n-oirpear  
ppionn

a mbóí pe glead pa tír hpoir· do bóí pa dún pé a nađaié 115  
Dripder Lúnbain na máir ndearg· leirrin ppoirionn ba mór  
pearg

claióceper le hOrđar go dían· pír Saxan uile ap én-pían  
Geallcar Saxan pé a linn· d'Orđar ap pon a éomláinn  
beic po éfor ó rin amaé· gur in laicé ndeigenach  
Puair epíóéa long go ppoirionn· leir cona lón ó lunnainn  
a líon ap lionnmáir na ppeaé· epí píéic long pe gairgeaé  
Teid a ceend aipbir pa búan· a epíé Saxan na mórlúaiđ  
a ceúan glán Reimíor na píóđ· don Ppaingce ba habbar  
eiríóé

Tiomairgic Ffranngcraig go mbáid· ba lán coil leó dul na ndáil  
 ba tere ríg no prionnra roir· naðar éruinnig na n-agaib 120  
 lan reét long gan péna· dó gacá bláðna régda  
 mop in ciop ón linná pinn· po bóí d'Orgar go hÉirinn  
 'Do éðdar ra Soréa raofir· foirionn eug coirp in gac éir  
 boire ronnba perháð pleg· meirge angairgib nír b' irreal  
 Ir é líon po báðor and· muinntir Orgar na n-ór-lann  
 ceirpe cafa líon a plúag· ba maíe reim 7 ró-uail  
 Tíg plúag ón Soréa ba garb· fír graithe dorrda a ndéalb  
 oét gacáa déag ba mór nept· dób aq in ccúan ré  
 dpaoféaét

Ro éuirpet teinnti ir cairpge· fan loinguir ap in ffairpge  
 ir céb rneéta lán do neim· do éraoethaó neipt in éðblaiq 125  
 Ir hé líon corchair annrín· lé plóg na Soréa a éleirig  
 luét ceirpe long ba mór nept· po báitheab íeb anaofnéet  
 Tígib in coblaé tap ler· irín epaét d'aímdeóin na fper  
 ba mór a nept in gac éir· po éuirpet cat go hainmnín  
 Tuerac fír Soréa cat dían· don foirinn rín ba epén epiall  
 po dergpac linnéi go grib· ó éinnéig éolq ir élogab  
 Coig laíte deq borb in pían· gan neé do dól roir nó pían  
 acht aq tuarqain éorp ir éenn· ploig na Soréa ran  
 foirpenn

Fregair in Druagaé nár mín· cómpac Orgar míc Oirpín  
 glúair Orgar an ága· go Druagaé na teghála 130  
 Re hOrgar búadaé na neé· irpeó ró éan in Druagaé  
 benpad do cenn díot anoir· éugainn gíð cenn do érialluir  
 Ro fregair Orgar go gribinn· do éorq in Druagaig nár éim  
 go cenn ir go dírgir dían· go fergaé púéir fírbían  
 'Da beim ó Orgar go raé· fo gac aofnbéim don Druagaé  
 gé do búaleab nír derg air· aét cáora derga teineab  
 Abúhair Cairill nár éim· in t-aíerec bá ro-maíe pinn  
 ben péin a Orgar go mblaib· a lann ar laim in Druagaig  
 Ro gab Orgar mer nár éim· in t-aíerec puair ó Cairill  
 do ben a arm núab neime· don Druagaé pinn folebuidé 135  
 Odbúala Orgar nár éim· goéa a námb na éiméill  
 tergair go grib cenn an fír· do béim cupata cloidim  
 Tuir Druagaé in neipt mír· do cómpac aofnér Orgar  
 ran fep mór ba grúambá dealb· lena éolq áaémar aggarb

Ro bof Orðar þrúppin þroioð· a nðiað corðar in ðompaic  
 gniom þrega in ba erúað in dái· að leðað cenn dái  
 erúað-láim

Ro marþ Ráighe deðmác Finn· níf na Sopða pa n-ðrinn  
 mac in ríð ba calma goil· po gonað do laim Orðar  
 Pa ðoirppí ó laim in laosé luinn· do bof in cSopða fluað-  
 alainn

ap dið baofne a ðleiríð ðain· ó iomarðáir in ðruagað 140  
 Þuair pé ap eigin annrin· þráððe 7 cðéill dái mufncir  
 þaððað in Sopða nár lað· po ðoirppí ap þegán carað  
 Tugrat ár ap a þflaétaið· po gabrae a mórðeðroig  
 claoðic a ríoga go láæ· 7 diðigib a mórfluað  
 Millceþ na Þrangcað go mbúað· le cupur Orðar bachúað  
 do ðúabap po ríð an þir· 7 po éfor a ðloðimh  
 Þuair a mþráððo pa cðána· níþ b'f an obair ebána  
 do ðuir a ccorðar uile· Orðar þeð na hiorðale  
 Rogaðrat cþeirri ap gæc éir· coblað Orðar ba hainmín  
 gup in mþráð bíað go nðoilgi· ap marþrat gan diðúimne 145  
 Tíagað arin Þraingc þerrin· a nðiað a nðernrat d'iorðail  
 níþ þanrat gér þrúað an dái· go pangabap pan Erþáinn  
 Tígið Spáinníð þuair þroioð· na cðáncic þraix in cðmpaic  
 ba hiomða eríæ ba maið láim· að cennað pa comðál  
 Ro ruiðigþec eró caða· um Orðar mác na þlaða  
 réolcar pé cpaofrig don þir· rþólmþeirge ráðeþað ririg  
 Tugrat corann erén go neim· an þoirþionn ip na Spáinníð  
 ba lionmar linnce na þþuil· ofa þaiðe millci ón iomðuin  
 Cáoða láðe þoleðar ní rð· do tuit lé hOrðar pa gíeð  
 eríen a ccorðair lena goil· go lá in þraða ní cumain 150  
 Tugað óð na laim go ceþc· moirðior Spainneð aneinþeð  
 geill 7 ciorðáin þerrin· ip gan boðra ina aðoið  
 On Spáinn gupan Almáinn mðir· do éþað éfora ofa þlðð  
 coblað þrioðmar na þanða· loingur lairib lánðalma  
 Tegrað pan Almáinne go gþoð· conðáir ðupað eré þormað  
 ofa ccoiméað ap þeir ap þrón· ba haieþeac leð a cþinól  
 Teir Orðar in ðuilg búaðaið· gér cuir orna ofa þluaðhaið  
 cug gíeð ofa maiðib go mbíað· pob lén caða ba eriaðhaið  
 Gíðairib Almáinníð na dái· go þþeirð 7 go þorðráin  
 cað 7 ríðe go cenn· bof na aðoið pa cðmland 155

Ro cláirib a plog uile le hOrzgar na huplaíde  
 ní in da Almoín go ngoil: por mapb a ecomlann éinþir  
 Ór in dá Almainn pa peóir: ró dáileb úd gan donmóir  
 ip eior cinncei ó rin amad: 7 comur a ceaérad  
 Ní paibe ón Almainne go méire: no go pángatcar in ōrúig  
 tír náir éozrat a ceána: ionnmhur 7 eodla  
 Tíagóir pa ōrúig zér élan: fuapaccar inncei mór pían  
 bad mopa decra na pper: mór a n-éetra pé a n-aíreñ  
 Can a n-éetra a Oirín zúinn: go dech dot mac go hÉirinn  
 ip rómaré binner do beóil: 7 ip milir a řenóir 160  
 Ze řublaé búan pé a háireñ: a n-éetra mher mórzáibéceab  
 ní řguireab-řa úi zib eoh: go cup epié ar a beireb  
 Cruinnúgib diorma ōrezaé: ba líonmhar íab ba cévad  
 ba hiomda meirzi ndacbaé: řról beirece op a n-arp-  
 machaib  
 Cuireter meirze Orzair áin: pe epaóiriz řeóleca řdorpbláiré  
 ceib na éřuáil zairzib go ngoil: peap ba řuileécaé  
 ioržoil  
 Ceib Orzgar pa řloiz go mbloir: a ccoinne a ééile ip ōrezaiz  
 níř éoimpeaé a éléiriz zúinn: a mbaí coirpřeaé ón řoipinn  
 Diobřaiceib caéa neimhe: bíá řen-arpmaib ceinnceizge  
 baaccar na dponza nář řpánn: az eúaržain cenn ip caé-  
 bapp 165  
 Ro éuic le hOrzgar an áiz: aipbri ōrúaz ipřin cezmáil  
 řlúaz in řiož ó rin amad: po víéizřec in coblaé  
 Seéce řioža véaz na ōreize: euz řo aipbécop ar eizín  
 řuž búair ip coržgar go třen: an eupoirb Orzgar aipmžep  
 Ar ceinneab doib ar řiž ōrúž: eřažair řan lnnía řop řeb  
 ba hí řin in tíř řlúazgaé: éúireceab aloinn iolbúabab  
 Tiz ří na hlunnía na dáil: eří řiéc caé go mórbdáir  
 řobab docair eřopř a řip: do cađairce appin tíř řin  
 Tiz Orzgar řan řoipřionn lonn: na ccoinne 7 na ecomlann  
 ba řoillri nair neóill neimhe: ceinnceab a n-orp uplaíde 170  
 Ní řiaéce řep innipře řžál: éep no ehuair don cežlaé eřén  
 naé bíab Oržop na ceřep mbopř: bíá leopřab léna éřuáir-  
 éolž  
 Ro mapb Oržop nář éř neé: ří na hlunnía řa n-oirleé  
 zabair řepž ar řeb na řlúaz: Oržop aitépab arpřuáab



Ro d'ail Orðar ba glan glór· reóid na talman rin dia rílóð  
 eug eðarurcal ba gað neð· do éuib óir na nlnnibeac  
 Tiaðar pan lpbairn mór· ba línmar láidir a rílóð  
 pa búan pa bpiðmar a nepe· a ceumáca a ngeinnceigece  
 Tionóilic plaiti na pper· do áatughað ré a rílóðeac  
 d'Orðar po éoirgeð gað goil· ba mana corðar clouðm 175  
 Tiaðar po ééile 'rúir éim· an éoirinn irin írpirin  
 po clar po arboir na ppiod· fúaim a n-arm ar a n-éibeac  
 Marbðar le hOrðar an áig· láoc gað corðar do éongmáil  
 rí na hírbirne ríél mór· ir míle láoc díá morpíloð  
 Níor gab Orðar dírðir dían· gan cíor írbirne ar aonrían  
 fúair a gcaná ó rin amac· 'rbo gab epeiri a caðrað  
 Da áac d'ag ba borb na pír· babor pa n'ebail lánmúir  
 ag cornam a ceipe íoir· a n-oiréill Orðar armgloin  
 Mar do éuir a ceip po a rmac· 7 a rí a n-aímneape  
 pug leir ear rál ór ir cuir· arpin eabail maie mor-  
 guim 180  
 Le colg Orðar po eðac epein· marbðar rí eabail ainnein  
 ba éac mac ríð menmac mór· po éuit don péin pe a  
 eomplóð  
 Tiaðar go hegnac ear muir· in éoirionn leibneac láidir  
 níor rguirre don peim ba cenn· go epié láoc-íomda  
 Loðlann  
 Loðlannoig a ngar don éuan· laocrað meap cona marceplúag  
 ar éionn na éoirne ba maie· pa híomda euir ir arðplait  
 ðer aibrec d'óid ðer líonmar· bar leð péin go eac-íorðail  
 ró gab paixín báir gað per· ar eglá a mbáir ó Orðar  
 ðairbðer don éoirinn ba lonn· eugrac ríloð líonmar  
 Loðlann  
 ba hé rin in cíot neime· ór íomda cáora ceinnceige 185  
 ba líonmar baíð ag rgebaig· díer pagbað pa epeinbeapir  
 ir bpaimeín pubaig a pír· ó laim aiepaig Orðar  
 Ro éuit rí Loðlann ðer éé· deigðer roépað ba maie méac  
 pa d' mac ba epeiri goil· do laim aiepaig Orðar  
 Do marbað plaiti na cepeab· ðer arð uallaé a n-aigneð  
 epen Loðlann ó rin amac· d'ur pad Orðar díá éoblaé  
 d'uirib caéoir na beirbe· ðér caéorða a coimeirge  
 a goill a cepeiri a nepe· a goomgar epialloid iméce

Cruinnuighe ór na caépaé· a peóib cona mor-ceépa  
 poba corḡar níḡ náir ppann· a ceupur a ceiré loélann 190  
 Do éuadon ina longaiḃ· luét bpiḃde gaé epúaðéorḡair  
 gluiuir in pēp ba harḃ gal· go bḡnaḃ aipḃriḡ bpeatan  
 Pīr bpeatan na nḃáil annpīn· tpeóin pa becair a n-iorḡoil  
 ip ba hiomḃa iorḡal ann· ḡerpat líonḡar pa comlann  
 Ro éuit le neapcḡoil Orḡair· ní bpeatan an épúaðéorḡair  
 veié céo pē ḡairḡeḃ nar min· do éuit le a laim pḃa  
 morploinn  
 Níor fáḡoib ré in tír íoir· aét aḡ cup éaéa ip éorḡair  
 nó ḡur épúét le neapc a lann· pīr bpeatan uile a  
 ecomlann  
 Ro éuir caépaéoib in tíre· tpe lappaéoib ainmíne  
 ḡan mūr nar loipe ip nar cpeé· ḡan plḡḡ nar éoirḡ  
 a tceḡlaé 195  
 Battar pīr bpeatan ḡer éenn· ó nept Orḡair na mbeimeann  
 por fáḡoib in ní pa plúaiḡ· po díé ḡ biombuaiḃ  
 Triallóib in íoirionn ba ḡrinn· a ḡeríé oirer-ḡín Eirinn  
 po ḡabpat poruir ip tpeóir· a nḃún bapraiḡ mic Ūmóir  
 beirip ceḃ dia paithe annpīn· dol ḡo a nbeḃáil día muincip  
 'r ceét éuige aríp tar muir· pa mbeié aéaib na poéair  
 Éiaḡoib na báil ḡo a loing· Píana mēpa mic Cumail  
 bá tenn ba caippteac a plḡiḡ· clanna caippteac Tpenmóir  
 Luíḃm pam deḡbpeéir éuit· ḡe éáirnic laéar mo éuirp  
 ḡo ceuḡ Orḡar nept gaé puinn· leip cona ḡcorḡar éuḡuinn 200  
 Noéa paithe do éloinn Finn· am pēḡmuir péin a Éáilḡinn  
 aoín rḡob úairle na pīr· nar ḡaḃ éúapureal Orḡair  
 Líon in eplḡiḡ po bóí aḡ Orḡor· ba mor bḡaib ḡ corḡor  
 a ppeḡmuir ḡillaḃ ip ban· naoí mile láoé ba lán-mēp  
 Tēḡlaé caéappḃa mo mēic· ḡer líonḡar ḡeáéa ip comraic  
 pēpp é péin no íab uile· a n-úair áḡa ip iorḡoile  
 Ba pēinnpēar a ceúr gaé tpeín· pan aimpīr a ceappaib péin  
 a ḡairḡeḃ a nept a ḡnaoí· ba menmnaé tpep an tpen-  
 laoíé  
 Aḡ pīn ceupur Orḡair pōir· ip cuib do épúar a éloibíḡ  
 ar éuit le a laim ip lé a loinn· ḡo lḃ in bpaéa ní labpōim 205  
 Gaé tír bar caipcil ré pōir· do épíochaiḃ úairle in doḡaim  
 éíor dia eḡla ḡan iarpōib· cuige úaib gaé don bliaboin

Toibhoir Oigear mo éapa· déir éairbíl gac mórmarpa  
 éfor ar gac coigeob ré a linn· pur fáair ar cteet a nEirinn  
 Ní bíair éoiréi a nóraig Oigear· láoé go méid gercuáééor gear  
 nó ran aimpir ina roib· per a éomlann a gcaéoir  
 Creid perba a Oirrin go ngoil· a éir ba borb a n-iorghoil  
 tuc haire do Rí na ndúl· déna creibéir gan mpirin  
 Cumha mo muinntire 7 Finn· po dub mo éroide a Éailginn  
 ó do éoir in bream nár lag· mé perba ar éegán capab 210  
 Ní maipionn Oigear go mbloib· ger mór a éorgor fábhairg  
 nó Fionn pí na pFian ppuileac· nó in éor éorluac  
 ééabguineac  
 Ní maip éáoir ba gac éall· pear peargac puileac pippíal  
 nó Mac luagac an glan ginn· láoé pana dubaó m'innceinn  
 Meir déir áir na Féine· a mbpué epac ip iermeirge  
 gan bponnac gan denam épac· gan gáir na n-ollam  
 buidec  
 Gan ol oia dénam um éig· gan ór oia éail ar élarairb  
 am penóir érábhairg a ccill· gan éoir gan bamhairg agoinn  
 A méic Finn nar éar buine· um ór nó um finnbuine  
 pob fia teg neime nac lag· pad éroide ip pob dáonaac 215  
 Na déna cumha a éir· a méic Finn go meó cteglairg  
 pagmaofne go pfor uile· a méic píog na hAlmuine  
 Ole liom a Paepaic na mionn· do gni érábhac go ndéioll  
 beiré bío déir Oigear anoir· po éorain gac ar éanair  
 Ní pédoim buó éerba acé bpon· ó do éóbar mic éréiméoir  
 éairnic mo búair ip mo épac· mo neit mo fluarig mo  
 éeglac  
 Mo éennacépa éuit a éir· do éionn do éoil in pad rin  
 go ppaéor ó Rí na ndúl· do leigen liom na píghón  
 Éo éáir érócaire gac neé· 7 aitérigé éuimneach 220  
 méabreóéur ar canac linn· do éomrac Oirrin mic Finn  
 A Éailginn léir binn mo élor· a éir oia peimntear paóiréol  
 oia mbeiré mo éairgeac ar bun· do beéca a éreir éalman  
 Déna érábhac 7 éall· mór ngáibéte po puilngir píam  
 gac plegh oíar éeilgip uile· a loéac ó émac mór Muire  
 ba perri liom orgán na pFian· ip poéar réalga air gac  
 píab  
 7 pgal éáoir ba binn· nó neit ip é'éáoir a Éailginn



Ro leig Orðar mer nár tím· Mac in Tpuim vía plaðrað  
óip

leigir Caol Cpóða go cclá· Leim ap lút in cú cpóm 10

Do leig Ðaroið na n-arm nglan· Pepán ip Poðar ip Maoín

do leig Ó Duibne go ver· Éachtad na gcler 7 Ðaoí

leigir Mac Smóil go ngoil nginn· Aipréir 7 Rinn an áig

po leig Ó Conðróin go gcrut· Corpðub na ndiaig 7 Máig

Do leig Conán na ngniom ngrob· Rit Rod 7 Rit pe harð

leigir Páolán capa ðon· Carragán 7 Ðoc verð

Do leig mac Eboine iarrin· Capluat cain ip Futlam géap

do leig mac Mórna ba ginn· Arann 7 Arb na régh

Do leig Pepðomón mac Finn· Cíapcuill do ðinn ap gað coin

do leig Mac Reide go rún· Sgað Úr 7 Lút na lon 15

Do leig Caoíleí Énpúat go mbúat· 7 Cuillrgeat ba cpúat  
creap

do leig Dáigre pep na nduan· Sineat Súain 7 Lút ver

Do leig Cairioll in láoc mór· Ðuillionn 7 Ðúaire ip Ðal

do leig mac Dubáin pep píal· ina víaig Rían 7 Ðar

leigir Dáire deapð mac Finn· Arb na Sealga 7 loinn épuat

do leig Mac Luðat ba mer· Cuipdech geal 7 Léir-búat

leigir Aoð bez ba pep ppap· Mapðat na ccat 7 Tdom

do leig Conán mac in Leit· Leigean ba héill 7 Láom

leigðear Sgainner 7 Ðáir garð· ba ðoin lolair airð mie  
Smóil

Orðar mac Cpóimðinn nár ðoirð· do leig Soirð 7 Nóin 20

Do leig Pepgur Píle glan· gan deapmat Sðeim 7 Paofð

Colla mac Caoíleí pep píal· do leig pé Rían 7 Laoíð

Do leig Dáire mac Ronai[n]· Dibeapð ip Doðpán pa vían

do leigð uainn gan táire· morðonairc áille na pPían

Do leigret clann in Céarða· a cconairc fealga gan þrón

Cop 7 Verð ip Ðritleann· Corpðenn ip Rit Céann ip

Tpedip

Do leig Cná Ðeireðil ðeólað· Ainðeðin ip Eolað pa peim

Úat na realð nár bez lámoið· do leig Sðreab Ðáðat ip

Néim

Cpíomðann na mbéimeann ip Conn· ba mac bóí ag Ðoll an

áig

do leigret Doðar ip Ðorri· do leigreat Cpom 7 Ðáir 25

Do leiz teglað na plaða· go heðlað gan taða a ccoim  
na nðeghaib do bñið na realga· battar na leþga lán  
b'puil

Uonñar coin ag rið ap fíab· nar ctimðiolll ra rliab baðer  
battar na caða ap a lorð· ðia ffeðiom ba borb a tper  
ba hiomða guð fíaða ip tuipe· ap in rliab ðar ðuit don tpeilg  
ð ðorðar láoð 7 con· ba hiomða puil ap in leirð

Níor b'áibðle lem gáir ðaða· ger mór gcað a rab[ar] riam  
ap ndol don ðonairt po ðáintib· no gáirði con 7 fíab

Ní ðecharð fíab roir nó ríar· no torpe ra rliab ðia raib beð  
ðioð rin uile naðar ðarð· on conairt ðaite ba garð gleð 30

Ro ðarðram riðe céad fíab· ra rliab 7 ðeð gcað torpe  
ap cconairt ap ðeð a ffeapð· do þáððattar ðeapð gac  
gorpe

Níor háirñeað eillci no bpuic· inarð miollca ðíer ðuit ra  
léirð

gín gup háirñeað feð ag Fionn· mop ðar liom in ðuib  
ðar réilg

Goin realg ip mó ðar marðað· a gerich ðanða in gac tpa

7 ip fepir baí pem linn· an tpealð do rinne Finn in lá  
Roinnteap in tpeilg ré Goll meir· níor þagaib per ðioð  
gan ðíol

nír ðeapmað ðuine don þéin· acð é þéin ip meiri ðioð

Do ðanur pe Goll nári ðim· ip pob aiepeað linn a páð

an fala pa ðeapa a ðuill· mo ðeapmað pan poinn tap ðað 35

Níor cuðað pe neð ra þþéin· m'imðeapðað-ra þéin tap ðað  
ip tpuag nað fpuilim að ðar· no go fþionnainn neapc  
do lám

Þia fþegra glacumri colce· taðra ðorb ó do ðof ag Goll

in láoð ba mó ciall ip cáil· do ðuaður na ðáil go lonn

Ro ðogaið Fionn Mac in luin· ða rleið go neim ip rðiað áig

cið go clirði tpepan rluag· gup ðað me go luat ap laim  
Coirðteap le Fionn go luat m'þeapð· rvo ðað mo cuib  
realg air þéin

níor lamur pola no þfoð· do ðor eitcip ðír a þþéin

Níor þágoið Fionn tpen in tpiat· mac Morna þíal na rðíeð  
nðeapð

gup riðaið ebrom ip Goll· ger mór ap nglonn ip ap þeapð 40

Do rónpac teinneti gan loót go cinneti ap gac enoc don  
erliab

a teimeill Finn ba caom corpp d'puluéatd torc 7 píab  
Mar do éarēmap air realg na caēa ba deapz rnuāb  
po ériallpac deǵpēna Finn. óēa Sliab Truim go Loē  
Cuan

Fúarapamap péirē ap in loē nír roēap duinn a beirē ann  
aga peǵoin dūinn náir teóēt ba mo na gac enoc a cenn  
A eúarupzēbáil pé a molaē go mbíab na gloēmap gac dūn  
do éuillpēb gér mór a pēpaōē ced láōē a laǵ a dā rál  
ba mo na gac epann a ccoill a píacla ap teinnetiǵ go nǵrāin  
pa mó na comla cairēpaē elúara na nairēpaē nap nōáil 45  
Sia na ochtar gan earbairē a hepboll pēpmaē pé a dpuim  
dobaē pēime a éuib chaosle no doirpe bilionn a ccoill  
Mar do éonnapic uairē an pluaǵ do iarp ir ba mór a pēpāōē  
bíab ap mac Muirne gan on nō compac con 7 láōē  
Ní do píarbaib éirionn eú a epú naē maiē elá nō eiall  
innir duinn eioē pa teānǵuir abubairē Fionn pēarba  
píal

Tanagra anoir ón Ğpéiz am péim go panaz Loē Cúan  
d'iappoiē compaic ap in pFéin am pēim pbo gabbáil nipe  
a plúaǵ

Cuirim poplann ap gac eúairē do éuiceadap plúaiz pēim  
gleōb

uairē muna pēpāōp mo díol aǵoiē ní puiǵiōb píol beō 50  
Tabpōiē dam compac go lúat giv mór pluaǵ ataoí a Finn  
go pēōoinn opoiē go beēt mo neapc sap teēēt dam tap  
tuinn

Ar gpad heimiz innir duin giv mór do rúil ir do gpadin  
beimín haēor 7 hainm pul éairēpíom ap n-airm ab dāil  
Arpaēēt cinneti acā pa Ğpéiz canpab gan bpeiz a ainm gnaēē  
Cpōm na Cairpzi ba harb blaē ap fairpze éroiē acā  
Pēirb ir maiē goil olc a gnaoí ba hí rin a mnaoí gan elaeē  
ir torc caēair poiē náir bpiē ir pug meiri dō map mac  
Ro pēgbur eoirpí ap gac pēlaiē Arb na Caēa go beimín  
m'ainm

a Finn ir maiē tarǵ ir búairē ní eār linn do pluaiz nō  
hairm

Að po in rǵél do iarruir oram· a þir ip maíe colǵ ip ǵlac  
 tabair dam iorǵoil ǵo vían· ǵé lionmáir é'pian ip do neapc  
 Do ráib Fionn ǵér érnaið in ceim· ríur in p'péin dol ina cpoib  
 ba corǵ do éððor na plúaiǵ· ip púarabap uaiée bpoib  
 Tanic in péirp fon ccaðoir· mór víar maíeib do éuit lé  
 ba mór ap núsé le a corǵor· níř eualoinǵ pinn copnam lé  
 Teilǵteř pleǵa ǵo cuimneac· ap in þeirð ǵo cuillmeð bopb  
 do cpoie opainn ǵo ǵeinnceibde· a ceta ceinnceiǵe colǵ  
 Ro bamoir uaiée toirpřeac· pinn nř cuimpeac a ciall  
 do ploiged ǵer lór d'éiǵen· láoð řa eibead ap aoínřřan 60  
 Do pluiǵ ři Fionn na mbéimionn· ǵur leiǵreř řian éireann  
 ǵáir

po bamair cpeimři ǵan éabair· řa peirp ap eabairp ap  
 n-áir

Dorup ar ǵac éaoř ba éopp· do pinn Fionn nář b'ole péim  
 ǵur leiǵ amað ǵan þuireð· ǵac nech var pluiǵed don řéin  
 Fionn on compac do pinn· do þóir pé uile an pluaiǵ  
 ǵur púaraiac le epén lámá· pinn lé řén áǵa ip búad  
 Do comřaic ip Fionn le a ééil· mór in epéini dol ba corǵ  
 vía comlann epúaið níř řan· ǵur řǵar a hanam pé a corǵ  
 Ar éuit do říaraið lé Fionn· ni cuiréar a puim ǵo bpad  
 a verpa d'áǵ ip d'échtoib· a n-airpé ní řéðoib cáð 65  
 Do mairb péirp loða hēachac· ř aieðé řlinne Smóil  
 ip ilřiarp loða Cuilleann· do mairb mac Cumail an óir  
 Ro mairb peirp binne hēðoir· a corǵ níř řébad a ccað  
 řúac ip peirp řlinne Doréa· do copðair řin leiř in p'plaié  
 Do euit peirp éirne ǵear ǵorm· ř říarp bopb loða Ríac  
 po mairb ǵear epén in cpoibde· péirp ip cat neime a  
 nAc Cliað

Do mairb pé řúac loða Léin· mop in peirðm dol ba claoř  
 po mairb pé řúac a nDruim Cliað· řúac ř péirp ap loð  
 Ríǵ

Ro mairb Fionn ba mop cpoibde· řúac řlinne Ríǵe na róð  
 ǵan peirp ó neapc a beimionn· a nǵlennceib éireann  
 nap éðǵ

Řúac ip peirp řlinne hArma· do mairb Fionn ǵer calma  
 řab

ǵur ðibir Fionn in řaða· ǵac péirp po nðecharð a épfall



Do marb peipte loða Sáilíonn. eug bpaé vñíonn ap ap  
pluað

7 ba peipte loða Peaðail. do mbip oipnn deaðaib epúað  
Peipte ap Sionnuinn ba polup. no coipte pí conup na pper  
pbo claoí eaidbpi in domhain. peipte loða Romuip na  
tpeap

Ro marb ba mór in euláð. puat Sléibe Colláin gér borb  
ip ba peipte Glinne hlinne. do éuiteap pín lé a éolg

Do marb peipte loða Meilge. lór a tpeini do laim Finn

ip ilpíapt loða Cera. leip ip appaét a n-át Tpuim

Do boí peipte ap Loé Merða. ba mor tpepa ap peparoib  
Páil

do marb hí le a éolg mbúaða. gér borb in e-ualaé dia  
láim

Ap Loé Láogaire go einnti. peipte do nioé teinnti do bí

a n-ic a ppuair ba poðloib. do díéenn lé a apmoib hí

Púat Dubair gér lór teinne. 7 amoið Sleib in Óláip

no marb Píonn le Mac in Loin. gér garp a ngoil ip a  
ngráin

Puat loða Lurðan pa vñan. le Píonn na pPían do éuit pí

ní hinnipteap go bpaé mbúan. gaé ap éuip vap pluað do  
óíé

Ro éuit peipte ap banna mbinn. le laim Finn na ecomlann  
gepúaid

ba hiomða ap noíé ona tpept. gup mapbað í a nEp Rúaid

7c.

## XXV.

Do báðupa úair. pa polt buide cap

ip naé ppuil tpeim éenn. aét pionnpaé gepn glap

Robað luinne lem. polt ap baé in píaié

do toigeét tpeim éenn. no pionnpaé gepn líat

Suirge ní oluig ðam. ðip ní meallom mna

mpolt anoét ip líat. ní bíá map do bá.

Do báðupa.

## XXVI.

Mairg yr muinntear do cleiróid· mairg naé gcluintear ap  
 éiríaid·ceirich

mairg fuirigítear pé críne· deirpeð díne go duairéid  
 Mairg mac ríg bíor go meta· rnað geuir a eglá ap ðuine  
 mairg éreigior a gá pennað· ap eporðón mbennad  
 mbuidé

Me Oirín mac na plata· ní ðuipenn cat ap cairbe  
 mor láod a laetair deabéta· ba etugur pata mairge.  
 Mairg.

## XXVII.

Trúağ rin a Óaoilte a ðapa· ónar éana luét loingri  
 rínn do rgarad pé ééile· déir na Féine ir cúir coirpí  
 Tuicim íoir a ceat Gabra· maít capla do Mac Lughad  
 pol do bíad an t-óg échtað· agairnn go dépað duðad  
 Aét meiri péin um penóir· go deirpeól deir gada caða  
 do éuadap clanna baofecene· trúağ rin a Óaoilte a ðapa.  
 Truağ.

## XXVIII.

Tríap láod do éuadmor do íeilg· ap in leirg ro Sléibí Cua  
 do búirgead agairnn baíh donn· a Doirpe Donn níamda núa  
 A aitéin ní páca me· ap in ppráod ro Sléibe Cúa  
 a méid ir iomad a benn· baíh peng ag íte in péoir núa  
 Ro léigiomar ap ecoin ríir· tegmaic ag iomgoim a ðneir  
 7 níir porbad in píad· go páinic Slíab mongad Meir  
 Meirí ann ir Oirín apb· ir Caoilte ann ba maít páin  
 noða a paíbe ann don péin· ap ecommait·ne péin do éiríur.  
 Tríap.

## XXIX.

Dířđıb  ar pleađa realđa    a n onmaoıř   arba   ř e  
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## XXX.

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## XXXI.

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## XXXII.

Ʒuch Ʒaðoir a ƷCnoc na RfoƷ: ionmhoim liom in rfoð po  
pƷuil

ba meince leinn Ʒulaðt Ʒian: eioip in Ʒlfað aƷur muip  
Annpa báttar teƷlað Ʒinn: Ʒarpoib leƷ binn Ʒoða téo  
ionmhoim liompa in buiðen mep: do éioƷeð ar Ʒeet moƷ  
Ʒcéo

Ʒar leinn ba roðƷaib a ƷealƷ: moƷ nðam nðeapƷ do éuit  
le a n-áƷ

iomða cú bað-ballað Ʒian: Ʒa Ʒlfað aƷ teet ina nðál  
bƷan Ʒ SƷeólanƷ Ʒo ƷƷeím: a éoin Ʒéin a laim in rfoƷ  
ba hionmhoim le Ʒionn na coin: Ʒa a maie a ngoil ip a  
nƷnfoim

Cnú Òeipeóil a n-uðt in rfoƷ: ðeƷmác loƷa Ʒa cáom cƷuét  
ró bá aƷ Ʒeinnm cƷuic: ðƷionn: in Ʒeap Ʒionn dobað moƷ  
Ʒuét

Ʒaðt ƷaoíƷƷeac nónmair ðon Ʒeim: do éiƷeac Ʒéin ðum in rfoƷ  
do commoƷað na ƷealƷ móƷ: do nfoð in ƷlóƷ Ʒa ÒƷuim  
Éaoim

CáoƷa ðam Ʒo n-iomað mbenn: do éuitƷeƷ leim Ʒéin a Ʒí  
ar ðon ip cáoƷa ƷoƷc: áðt Ʒé aƷaim anoðt Ʒan ní  
LongpoƷe aƷ cloinn Ronáim Ʒúaið: ar in éað ðo chuaið  
ðon Ʒlenn

ba roðƷoib aƷ Ʒulaðt Ʒian: do Ʒnfoð an Ʒian a mbonoib  
beann

Clanna MoƷna Ʒa buiðen mep: Ʒo n-iomað Ʒep ðon éaoib  
éep

minic do éuipóip Ʒleð cƷúaið: ip do éieóip Ʒa búaið ar  
Ʒo éúala Ʒuét Ʒaðoir ðeipƷ: ar in leipƷ láim Ʒup in ƷƷuét  
do éóƷoib conna mo éinn: Ʒaíð in Ʒaðoir ip binn Ʒuét

Ip mé Oipín mac in rfoƷ: ip Ʒaba ó do éƷion mo cƷuét  
Ʒé aƷa mo éƷoib: teinn: nóða linn nað binn in Ʒuét.

Ʒuét.

## XXXIII.

Cobail begán begán beg· úair ní hegail duit a beg  
 a gille dia tcapdur peirc· a mhic í Dúibhne a Dúarmaib  
 Cobail-ri punn go ráim· a í Dúibhne a Dúarmaib áin  
 do den-ra t'poraire de· a meic í dealbda Dúibhne  
 Cobail begán beannoét porc· or uirge cobráin tpenngorc  
 a úanáin uachtoir loéa· do bhrú éirpe t'éhnpotea  
 Rob ionann ip coblað chep· Deibiduið na n-airb-éirger  
 da t'eug inžen Mlorainn búain· tap cenn Conoilíl ón  
 Craobhrúaid  
 Rob ionann ip coblað chúaid· Finnchaid piféadoim Earpa  
 Rúaid  
 da t'eug Sláine réga rínn· tap cenn Fáilbe éodac-óinn 5  
 Rob ionann ip coblað éirp· Áine inžine Dáilían  
 péet do luið ceim po epilir· la Dúibéad ó Dúirínir  
 Rob ionann ip coblað éoir· Dégad dána diumaraig  
 da Teue Coincenn inžean óinn· tap cenn Deéill déin  
 Dúibhínn  
 A éró goile ieréair D'érg· anana go t'poréóiméad  
 moigfir mo éroideiri acé ruail· monad paicéear pé  
 henúair  
 Ar ržarad ap ndír male· ip ržarad leimb donbáile  
 ip ržarad cuirp pe hanmain· a laofé loéa pionn-Čapmain  
 Leigfirdear Caoiné ap do lorž· pié Caoilci ní ba hanorð  
 naé ad táir báp na bpoeuð· noé ad léig a rioréoblað 10  
 Ní éodail in daim po roir· ní ržuiríonn do búirpéobhaiğ  
 efa beir um dóirib na lon· ni fuil na meanmúin coblað  
 Ní éodail in eilic mól· ağ buirpéobhaiğ po bpecláoé  
 do žní pié tap bappaið top· ní déin na hadbaid cobal  
 Ní éodail in éaofnéde bpar· or bappaið na ccranb ecaoméar  
 ip glópac ataéop ann· žiðbe an rímólað ní éoblann  
 Ní cobail in laé lán· maié a laéop pe değ-rnám  
 ni déin rúan no ráime ann· ina hadbaid ní éoblann  
 Anoét ní éodail in žerž· or p'páochaið anpaið imairð  
 binn poğar a goéa glóin· eirip p'poéaið ní éodail. 15  
 Cobail.

## XXXIV.

A bean labpur pinn an laoið· da ní ír mé do éiríod mé  
péin

caðbar dampra caibrí reacht· rug mo nept 7 mo céill  
Tiocpa in Tailgionn cap muir menn· ní hólé lem ní ba hólé  
dair

beinneochaið éiríe po reót· 7 tiocpa in tpeap ccaomgílan  
beir a mírðuile go bpat· 7 beiríod cáó por neit

óirí na leabair léiginn ann· pírí a píríneir Gall ír pé apé  
peilge ír pegleir gan ríð· buð mór a mbíð immalé  
buð maíe da gáó duine cair· beiríod a lán a ceag Dó

Éiríeíe pe páiríodín Pinn· op an linn 7 na ceil

beir na cloca dóla ann· ní ba pinn do gentap reir  
Nócan eó rin ír ole lem· aét iomab ann na nGall nglar

gan beir dampra ír don Péin· 7 mé péin da geor ar  
beiríod ann garrígaða Gall· 7 iomab epinn da geor

7 lúibe da geor ríor· ír ag ceét anfor ó a mbun  
Tiocpa in b-airíoríe peða acúaið· do béra eo epúaið in  
tpeap

7 coigébaíð a péiríe ír fuigpíð go beiríe in tpeir  
Eiríeóbaíð Gaíobíle go epúaið· eiríe híoríe ír eiríe ír tpeir

ír páóé hómra naó mé cair· maíe doberéar gair na  
ppear

Teiríeíe in t-airíoríe in cloó· agur buð iomáa oé ann

ír páóé hómra naó mé cair· ma doberéar gáir na  
nGall

Ní fuiríeochaið Gall pe a cloinn· ag buí ina loing cap rál

buð beg díob pádur ar· lé hómra na tpeap gan cáir

Pa Slígé doberéar tpeir· díá tpeiríe ír nGaíobéale nglan

ír díóíe naó buð meiríe cair· mór ír dímbdíe lem a den.

Ceo palmaíe Gaíobéale me· beiríod Mac Dó me por neit

ge do puarur díob a lán· ír beg opam cáil na mban

Ír mé Píonn mac Cuiríle péil· eiríodín péin do pí na neit

ír mé páíð ír péiríe fon ngríeín· gó do pínneir péiríe na  
mban.

A bean.

## XXXV.

Uathad baid pa coirpde-ro' g6 ac6 ap n6ol do gorta  
 rzan anoc6 um 6orpad-pa' ac6 aoinben go doim do6ma  
 Deic l6 p6ed6 ioml6na' acu gan biad gan co6lad  
 gan ce6l epoc gan timp6na' ac6 me a ceumgac6 in coirp6i  
 Deic gce6 p6ed6 p6p66inbi6' cor6aip liom p6p6n p6 p6n  
 mor in mana m66eille' rag 6l p6ile dia n-6ip6  
 ba me in cupaib compama6' ata agam com ena6a  
 pa me lollann op-arma6' anoc6 ip um 6oll gpanna  
 Pionn mac Cumail6 plait66inbi6' po 66il meip6 pa cap6a  
 ip ap6 p6ap mo 6ait6eim-pi' in pat pa pail a p6la 5  
 Cor6aip Tpen666p ce6mala6' le neap6 mo laime luinne  
 aip n6 p6ibe 6or6na6' gur opcur 6 lem buille  
 Cumall calma ca666aba6' cup6aip liom a ceat Cnu6a  
 ap 6upnup ba anuabap' ataim ba ioc anopa  
 A ceat 6puaib66ep Cponn666na' ger b'iom6a la66 amaghaib  
 mar6oim deic gce66 cul6p66a' muinn6ip 6aipill pa  
 r6ainnup  
 Tre mac Con6p66in cneip6leigil' po 6up6up cenn mo p6eig6  
 p6m ni p6ibe di6eillib' a ceig Al6an uap eile  
 D6p do 6loinn in p6ig6la6a' Finn mic Cumail6 gan do6pa  
 baid ba 66an a mimana' a mar6ad ap l6p m6na 10  
 Treip6e66 6ipeann agamp6' do 66 go 66ainic Cumall  
 n6p coigler a colann-pan' 6 na6 p6uapup a comann  
 ba 6ionn6a6 d'Pionn Al6aine' ap comall 6aibp6ea6 o6la  
 ap aoi di66la m'am6aip6' meip6 do 6op do gorta  
 T6p 666ga la66 l6n-calma' 6ainic Cumall go T66p6aig  
 no6ap m6p leip cl6p-6an6a' do beic aig6 pe a menmain  
 Conn ca6ap6a ce66a6ha6' na p6 ap 66p6nn i66p6aig  
 do pailng6p m6p 66p6n6a6ap' do b6eic neip6 apa 6666aib  
 Cup6aip Ca6a66p cupata' aip6p6ig 66p6onn go 66na  
 ip deich gce6 go 6ulapa6' liom a gca6 Moig6 h6ga 15  
 Mac b6a6op don Cumall-po' mac 6na in 6p66a n6a66a  
 no6ap b'6il leip m'6ulang-pa' cap 6p6ip Cumail6 pna  
 p66en-po  
 Mona beic gaol b6a6op6a' do 66 66ib p6p in p6g-pe  
 ni p6uig6ic66p m'6p6a6-pa' ger l6ib6p Clanna 6a6ip6ne

Siúr do Cumall éatarbha· fí ba buime don Conn-ra  
 ír epib eainic m'atúppa· pbol a hÉirinn go dorppba  
 Ríge éóigib ġailiana· eug Conn do Cumall éneirġeal  
 noðap miana paimpfaġla· do beic agam no meirneð  
 La dfa paiðe moir-pfaðhað· agam um Ċuillinn éúanað  
 av éú-ra go moirpfaðhað· Cumall ag teét dom fúagpa 20  
 Clanna Morna mepcalma· po ġab Cumall víep ccioppbað  
 noðap b'díl leir cept-épannðop· do ðenam leinn aét iorġail  
 ġo pliað alainn éiblinne· teigmiðne d'aimðeðin Cumail  
 niop páġbamap énbuine· pbo éuit epí céab dfa·poirinn  
 Iap rin do éuabapmap-ne· go Cpuaðain claiðpeib Connaét  
 pa rétepeð ap pluaġeab-ne· ír Cumall ag ap ppoppað  
 Dúltaiþ Conall cáom Cpuaðna· rinn ap éionðope a ðalta  
 ðuinn ba mana páop-puaétaiþ· ap éuir Cumoll víap n-áétop  
 Do éúaðmap go ppiuplañ· poñainn go hÉioin Mada  
 ġup agpamap riop-ðonnpað· ap epiaé Ulað an tan-ra 25  
 Rí Ulað níop lañupetaiþ· ap ceongmáil d'egla Ċumholl  
 ðobað epuaġ in malaipe-po· dfa etic in epieñpeþ éuġainn  
 A ceean Ċuinn go congáipeað· do éúaðmap go múr Teñpað  
 rinn ní paipe ppoppailteað· níþ aððap ðuinn beic menmnað  
 Rí na Teñpa éáðbúaine· do ðuile rinnne dfa éiri  
 maiþ go epieġ ap páopéuaine· annrin po páġram éipe  
 Inap longaið luétmápa· do éúaðmap a ġepið ðpetan  
 caé annrin map éucamap· po éuirpiom cáð a tteapbaib  
 Ríge an oirip allmupba· do ġabab linn go húaþal  
 ġin go ppuil aét bañðapa· agam anoét go húaþað 30  
 Coic páite þan ríge þoin· ðampa níþ miana comlainn  
 luét an oileñ dñepġaiġ· ag cup ap pġél com Ċumholl  
 Cumall calma céupaðhað· 7 maite na Muimnech  
 þip laiġen na tpeñ-ttaétop· ír pñan éipionn go cuimneað  
 Tancabap na epomðáña· ðom ðop a cepfoþaið ðpetan  
 noðap b'dððap congmalá· d'paġbáil ðampa go cneþa  
 Tucamap caé cpuaðéalma· ipin uaiþ-rin ðiaþoile  
 ðañ níþ capaið plúaġ ðanba· map do beicép ap buile  
 Cumall ðóðmann bañpeinðib· Cpionñann corġpað bá calma  
 do meðaiġ mo éaiþéim-ri· a ttopað þñen na ðanba 35  
 ðpetnaiġ níop ðam capoið-ri· do cuirpið opm þe chéile  
 do meðaiġ rin m'pala-ra· luét na n-oileñ go tpeñine



Ár na ríóḡ go ríoréalma· do cuir lem irrin cpear-rin  
 dóib pa mana ríppaḡla· gaé ar maphur don cor-rin  
 Ríde céo lán-éalma· do cuir lem irin cpeppin  
 do ríuḡ Cumail éldir-banba· 7 do laodraib brecan  
 Sḡiaé cap loraḡ ón corainn-rin· po cuiper orm gan cairbe  
 onad pḡarur comairḡe· ceigim uacha por pairpḡe  
 ḡo hoilénoib ríor-Lochlann· do dúaḡmar d'eir gaé corḡair  
 ann ní puarur aon-domérom· buine nír maíe in donair 40  
 Sloiḡ na cpiḡe cupata· cigib eugainn diar pḡaḡra  
 a cpeirpír nír b'urur· do corḡ lḡ beir ḡo húaḡab  
 Tuccamar caé coingleoab· d'pḡaib Lochlann gan time  
 corḡair liom ḡo hoirbḡarḡaé· rí Lochlann cpe mipe  
 Ocht ḡoḡb don cpluḡ cupata· dororḡair liom cḡa rírib  
 nobar cpeiré mo cupura· nó ḡur ḡabur a ríḡe  
 Sealat baḡ na n-oilénoib· aḡ coḡbáil éora ir ána  
 meic Ílorna ḡo poibḡaé· ar na cpiḡeab ḡo bána  
 Ro máirneab nír pḡemallaé· rinne don Cumail céona  
 cḡe eugainn ríuḡ eépponnaé· ḡur cuirpíom íab po mḡla 45  
 Cugram caé ba caḡarba· dona caḡoib gan time  
 uaim ba hionba aḡcomaé· 7 pa opéḡaé rinne  
 Coice céab déaḡ ḡo lán-uriam· po maphur péin don cpluḡ-ro  
 paḡbaim íab na cenam-comaé· ḡé acú anoḡe ḡo húaḡab  
 Inar longoib lánḡarba· do dúaḡmar péin gan cairbe  
 ní pḡarḡḡar m'arab-ra· doo dúaḡur ar pairpḡe  
 Aḡaib buinn ar Albanachab· buinne nír donair cḡḡa  
 cánḡaḡḡar na hallmarrarḡ· diar ccor uacha por eḡḡa  
 Ro cuipḡ caé pḡe-mḡrḡeab· eppoinb 7 ríuḡ Alban  
 do báḡḡor ḡo dídorḡe· ríppin pḡéin áloinn armba 50  
 Tanac-ra ḡo ríppantaé· mar a pḡaca in rí paḡmḡ  
 úair po báḡur dḡalḡaé· cḡe eppoinb mo áarab  
 Pḡḡar comlann aipḡḡaé· eppoinn 7 rí Alban  
 bar benur ḡo ḡlaimḡarḡaé· a áeann don ríḡ ḡo n-arbḡlaḡ  
 Sloḡ in ríḡ ḡo enaimḡḡḡḡa· paḡbaim irin caé céona  
 do báḡur ḡo ríppmḡmnaé· a ndiaḡ iorḡal ir éaḡa  
 Ceirí bliabna baramla· baḡ a ríḡe na hAlban  
 ní pḡil a cuimne aḡam-ra· a pḡarur d'ór ir d'airḡeab  
 Sealcc do rónaḡ aḡainne· po ḡlennḡaib doimne baingne  
 buinn ba haḡḡar aḡcuirpír ar naime eppoinn ir pairpḡe 55

Tainic Cumhall catárrda· go plúaḡ norḡmar na n-oilén  
 pír Alban díar n-aiḡḡarraḡ· nír b'áḡḡar ḡuinn beíḡ poíḡḡén  
 Teigḡmíḡne go ḡaraḡḡaḡ· go cḡan leḡanḡḡór lḡnḡan  
 po ḡaḡḡar go harraḡḡaḡ· ḡé puarḡamar mór n-upḡra  
 Caḡ do Cumall compamaḡ· tucupa· péin ḡan ḡaíḡḡe  
 corḡaíḡ lḡm go comlannaḡ· beíḡ cḡeḡ do ḡorḡ mo ḡainḡ  
 Ro cuíḡer mo ḡóirḡḡḡlaḡ· b'aimḡḡeoin ḡaíḡ na lonḡaíḡ  
 po ḡaḡḡar go ḡlóirḡḡḡeḡnaḡ· ar cḡeḡḡ ḡuinn ar ḡaḡ ḡoraḡḡ  
 Tíḡḡḡ eḡḡḡḡlúaḡ cḡḡḡḡla· ḡar nḡḡḡur on cḡan cḡeḡna  
 ḡoíḡ nír conaíḡ eḡḡḡna· díar cuíḡḡíom íaḡ po ḡéla 60  
 Ar ḡéíḡe na ríḡḡaḡḡaḡ· tucupa na caḡa nḡata  
 annḡḡḡḡ ḡobaḡ ḡíḡḡḡaḡ· ar ḡḡḡ po ḡaḡḡar m'ḡḡen-ra  
 Ro ḡḡíḡeḡḡ go ḡḡíḡḡḡḡḡ· ḡeaḡḡḡḡḡ lánḡaíḡḡne lḡnnann  
 cḡe in plúaḡ go ríḡḡḡḡḡḡ· ḡuinnḡe ba conaíḡ cumḡḡḡ  
 Rí Saxan go ráirḡḡenḡnaḡ· po aḡaíḡ mḡe pa comlann  
 nḡor obar a lánḡḡḡḡḡ· íḡ nír ḡeḡḡur a ḡḡolann  
 Corḡaíḡ in eḡḡḡ eḡḡḡḡeapḡḡar· po ḡeḡíḡ a cḡḡḡ in ḡorḡaíḡ  
 ḡḡḡ ḡḡḡab é in ḡḡél éḡḡeḡḡa· ḡaḡḡa ba mḡor in obaíḡ  
 ḡa ḡíḡeḡ cḡaḡ Saxanaḡ· do ḡarḡḡur ḡíḡḡ go ḡeḡla  
 íḡ do ríḡḡḡe a n-aḡḡoma· naḡ maíḡḡḡ aḡḡ a ḡḡéla 65  
 Neḡḡ Saxan go ḡíḡḡḡḡḡḡ· do bḡ aḡaíḡḡ ḡe haḡaíḡ  
 7 cḡḡ go ḡíḡḡḡḡḡḡ· uaim péin 7 om ḡaraíḡ  
 Tainic Cumall eḡuaḡ-arḡmaḡ· íḡ ḡḡan eḡíḡeann ḡan anaḡ  
 íḡ aḡḡoíḡ do cḡaḡamaḡ· plúaḡ na n-oilén na ḡḡarraḡ  
 Tuc in ḡeíḡḡḡḡ ríḡḡḡḡḡḡ· caḡ ḡuinn caḡéíḡ a aḡḡḡḡ  
 ba meíḡḡ go ḡíḡḡḡḡḡ· ḡeḡ cḡaḡḡḡḡe ḡaḡa maíḡḡe  
 Tḡḡḡ ḡíḡḡḡ cḡḡ caḡarḡmaḡ· corḡaíḡ lḡmḡa go hobann  
 ḡaíḡ nḡ laḡmaḡ Saxanaíḡ· beíḡ um ḡíḡaíḡ no beíḡ ḡomam  
 ḡḡíḡḡḡ caḡ loḡḡ do cuíḡḡḡḡ· opam caḡ éíḡ an comaiḡ  
 ḡom cḡḡḡḡḡ nír ḡeuiḡḡḡḡ· ḡḡḡ cuíḡḡḡ íaḡ na lonḡaíḡ 70  
 Íḡ annḡḡḡḡ do ḡeolamaḡ· ḡoḡaíḡḡḡ go ḡonn na ḡḡaíḡḡe  
 ba hí in ḡonaíḡ cḡeḡlaḡḡaíḡ· ḡ énoíḡ ḡáḡa ḡaíḡḡḡe  
 Sloíḡ na ḡḡaíḡḡe ḡaíḡḡḡḡḡ· ḡueḡat opainn mun am-ra  
 ḡḡél íḡ coíḡ a n-aiḡḡḡḡḡ· ar ḡeḡan do ḡlóḡ ḡanba  
 Caḡ eḡḡata compamaḡ· tucupa ar ḡon díḡaíḡḡe  
 ar n-eḡḡḡa ba holḡḡḡḡḡḡ· on eḡḡlúaḡ tainic nar cḡoíḡḡe  
 Ríḡe na ḡḡaíḡḡe ḡíḡḡḡḡḡḡ· po ḡoí aḡam do ḡonnḡḡḡ  
 go cḡainic ḡeḡ ḡíḡḡḡḡḡḡ· Cumall nar cḡeḡḡaíḡ conḡḡḡḡ

Sluağ ághar Éórapa· po báttar cimciol Cumail  
 rir Éirionn go reoláirta· riompa nior mair a ecomann 75  
 Tugattar gleo naimbeñail· duinne capéir ar n-airc  
 mo rluag reitpeó raiğbemail· do ppeagair iacc ga ppaix  
 ba caé nórmap neptéalma· do padramor bía ééile  
 mo ploğ réitpead roigbemail· gur cuirpium ár a pRéine  
 Crioñall bódmann bainpeindib· ir uairle cloinne Tpenñóir  
 do bíctir mun pplaítpéindib· go naé ppağainnir enbóğ  
 Coice céad véag go corpead· corcair liompa ba rluagair  
 riu po bádur corantad· ir blóib oile dom búabair  
 Sgíet ear lorg ón corainn-rin· do cuirer oram po beiréb  
 cib creéctad dom colainnir· anú ra éreig ní éileab 80  
 Ina longair luéctoma· cuirim mo begán péine  
 do éúabur don curuppo· go panac éñan na beirbe  
 Rí Loélan go lánéalma· líon a ploig irpin mbaile  
 a ceennur do éappamar· annrin d'uamhan mo lanne  
 Ceitpe bliabna búanamla· damra a ríge na beirbe  
 a ecomann pur puarupa· ór ir airgeó na beirbe  
 Cuirer Cumall éapalad· cogad ar airbriğ banba  
 dar págoib go riappánad· Conn céadbéathad ger éalma  
 Gluairir Conn cupata· teeta ar ar gcenn ran beirbe  
 tangamar don curuppo· go elár Cpuadna go ndéimne 85  
 Coéağir Conn Céadbéathad· maicne Mórna don dul-po  
 do éúabmar go epénéalma· annrin com caéa Cnuéa  
 Fír Múman go míleata· cigib irin éat éébna  
 rir Laiğean go dibepgaé· pe coir Cumail go vécla  
 Da céb Muimnead mepbana· ba céab Laiğnead don bulpo  
 ba céab péindib pepbála· tainic dom corce a eCnuéa  
 Ro mairbur go mepéalma· na pé céab acú d'airéin  
 do cuimniğer m'palcana· 7 ní bepnur cairber  
 Mo cairber pob cupata· annrin pé Cumall calma  
 ar n-ecpan nfor d'urupa· d'péairib borba na banba 90  
 Alad pannad roğona· tucur i n-ué in mñib  
 a éroibe ba corceapnéa· liom fer gcorpead mo épaoiréad  
 Ópíreer uaim ar Muimneadóib· no go panac Fíob Ĵaible  
 paba bíar a ppaigléctoib· gaé ar mairbur gan cairbe  
 Tainic bódmann bainpéindib· 7 Cpmall dom corpera  
 bam ba mana caitéime· ag pagbáil caéa Cnuéa

Clann Trenmoir ger curéapthaé· níř bēó ag teēē tap līpe  
 aēē aon oēēap upēapthaé· 7 bōōmann go mīpe  
 Lāōēpaīō lāīgean lānēalma· pō lenur íab gan bōōgra  
 ba mé pēp a pāpmapbēā· nō go panac Fīob Dōpēā 95  
 Dō ēēgrap a n-ēōāla· íř dō ēūābur go Tēmpaīg  
 ap nbīōgail baī m'ēgāpa· pō bābur lān dō mēnmain  
 Cennur Fīan na banba-pa· tucab baī ó Conn cneirgeal  
 baī ba mōp in tapba-pa· in pab dō comail pēpen  
 Ro pīapup go lānuplāī· bāīa ēīpionn íř Alban  
 tucupa dōīb papconnpab· op opm dō cuīpēē ēpānnēōp  
 Tucup comaoīn tuapupēail· dō maīēīb plōīg na banba  
 níř dōmāīl in cualaēē-pōīn· bāīpa ap pēagbāīl mō ēapba  
 Nīōp pāgēbur pēīpē aōāēēmap· a lōē a linn pa bānba  
 nap māpbur go pō-ūapab· pō blaō oīle dom tapba 100  
 Nī bōī appaēē ēgēīallāīō· nī bōī pōp pūāē nō ēēāīō  
 a nēīpinn lem tēēīn-īappāīō· nap māpbaō līom na bēgēāīō  
 Nī paīō coblaē catāppba· pēī linn ap mūīp na Pōēla  
 naē bēīāīn a n-aēēcoma· íř cuīō ēīle dom pōgnāī  
 Dēīē mbīāēōna ba pī-pēīnōīō· mēīpī pōp Fīānōīb ēīpionn  
 níř congmpur pēp mīēēīlīō· 7 nī bēpnur aōīmpēall  
 bēntap lē Conn Cēāēēāthāē· dīōmpa pīgē na Pēīne  
 íř tūg í go tēpēcapthaē· d'Fīōnn mac Cūmāīl dom ēīpī  
 Rōīnnīř Conn go catāppba· in Fīan ēōpōīnn ēūīř dōmāīn  
 pāgēāīř a tēpīān āgāmpa· íř nōā tēpīān āg mac Cūmāīl 105  
 Tucamap pēal pīēēāā· d'ēīř ap ēēūmāīn pē ēēīlē  
 'íř dō gēībīnnīř ēīpēāā· ó pīlāg catpāē na bēīpēē  
 O pāmāīn go beallēāīnē· pō congmpur in Fīan uīlē  
 dōbāō mōībē ap mēnmainē· ól plēībē īmbīpē cluīēē  
 Sealg in Cōpāīnn ēnōēānāīg· dō pōnāō līnnē gan pēna  
 a pēuapōp dō bōēēōāīāīō· pāba bēpāīō a pēgēula  
 Ro pūīō Fīōnn go pīōpāībēīl· ap mūllāē plēībē Sēgpa  
 íř bēīēē ga pīōp-pāīpēīēīř in tēpīāp cāīnīē na cēnn-pān  
 Tēpī pīllīēī pīābāppēā· cāīnīē a tēōē na tūlēā  
 bēālīō na mbān ba dīābālēā· dō pīābāpēēap m'āōp comēā 110  
 Tēpī bēōīl dūba dūāīōpēāēā· pē pūīpēēē bāna gan dūnāō  
 tēpī pūīlē pūāba pūāīnnēāēā· pē cōpā pīāpā pūētha  
 Tēpī clōīōmē go cūpāēā· tēpī pēgēīē cōnā tēpī plēgōīp  
 níř b'í an obāīp upūpā· pēgāīn na mbān nō a tēpēalām

Glairfarna garb' geinnelide' do cuiread leó por epannoib  
 gabair meirce ip meirbhlige' Fionn ip an Fian ba ppairin  
 le bpaoftead' go bpoedalaad' do fíabpactar ap ppairt-ne  
 na penóip epíon epotanaad' pagbaid Fionn ara hairle  
 Seót ceata na hnaítréine' ró chuipriod pa ríodt détna  
 pa dōpup na Cnaitheoiri' ahdin adt meiri am donap 115  
 Do cenzlab go piopairbéil' in Fien uile go hádmor  
 ní beite ga fír-pairnéir' gur cuiread a tciḡ éalman  
 Glacaid a tcrí nfaíhlanna' do enaimgeppad na Féine  
 ní pairbe adt cenn iapaéta' oppa muna beinn baó déine  
 Comrac na tcrí ceailleadóirín' pug opampa um énap  
 ba gléó mor in rḡainneirpín' a ndopur énuic na Séḡra  
 Mo buille ba doirbneapctmar' óir nír páḡbura puigíoll  
 bar geppur go coirbheapctad' Camóḡ leir ḡ Cuillíonn  
 Do éenzlar go cupata' lōpnaé go epuaid a gepoirbneapc  
 a epapepad nír d'upura' nó gur éuiper hí a ndoirbber 120  
 Fian Eiríonn go háidmillec' euc rí eirce dó déine  
 le huamán a enaimgeppéta' d'paodbar mo lainne geipe  
 ba héigín don apptaécpo' a ecpo na cepochaib céacna  
 lé huamán a malapeta' map rín atáid a rḡéla  
 Eirḡir Fionn go pōbalta' ḡ in Fian na rúatap  
 po tēpe úamán opampa' ḡé acdím anodt go húachad  
 Ro loircead go lánuplaín' liompa in bpuigēn go ndéine  
 do pagbup na rmalcapḡnir' in tēḡrín ró capr Céipe  
 leanup íapnaé pōlcapanna' Fionn ip a Fian go pēapḡad  
 ip iappair go cōppdāna' comrac ap Fionn go menmnaó 125  
 Ní púair Fionn in plaitpéindib' pēap comraic don bdiób  
 bpaéta  
 go ndéup am daitéidead' o ab connape Fionn a tcenta  
 A comrac gep míceillib' do coircep f gan bogpaimḡ  
 do benup a ppipēigín' a cenn bīri lem ḡormlaínn  
 Conapán mac Caimibil' do Tuait dealbda Dó Danann  
 éatup na tcrí n-aimidead' po páḡbap íad gan anam  
 Cleimnup ḡ capadpad' do ḡnī Fionn rím ón tpeappo  
 do laigbḡ rín m'palcenup' no gur mapbactap Pēda  
 Pēda mac a ingine' tōpctap le Fionn tpe úabap  
 mac rín Caincé imḡile' díá éir atú go huachad. 130

Uatad.

[Leat an Duanaire gonnige peo.]

# THE LAYS OF FIONN.



# THE LAYS OF FIONN.

## I.

### THE ABDUCTION OF EARGNA.

I know the story of the Fian of Fionn before the time of the Tailgeann's coming, from the time of mighty Fergus to the time of lawgiving Oisín.

There were two comely men of the band, thou great Patrick son of Calpurn, Conan son of the Grey Man of Luachair, and Aodh Rinn right wrathful.

Conan, what Fenian was better in the land of Scotland or of Ireland? No warlike hero was more successful than Aodh Rinn son of Ronan.

It was Fionn that slew Aodh's father in a fray, and not with honour: Aodh Rinn and Fionn the seer were the children of two brothers.

Fionn gave to Aodh in his house each high requital that he demanded, to the son of fortunate Ronan as *éiric* for his worthy father.

Aodh who practised valour was not pleased with the requital he got for his father; whence the man did a grievous deed, out of which came his fierce tragedy.

Aodh Rinn had a daughter, loveliest in Ireland was she, for whom his insensate love was great: Eargna was the maiden's name.

He swore a vow in the hearing of all, Aodh Rinn son of Ronan, as he was wont, that no man should escape unscathed who might seek to be his son-in-law.

It was Aodh's fortune from his birth never to break his word: heroes in passion did not dare to come to demand his daughter.



Four years from that on, and a week full brief, a half-year and a single month, till the spouse of Conan died.

In Gabhair between two mountains, there the noble damsel dwelt, Liffe daughter of Ronan of Bregia, the river has preserved her name.

Conan was without a good wife, the noble man, the great lord; the daughter of Aodh Rinn was of all Ireland the one wife meet for him.

Fionn said within doors to the Grey Man's son from Luachair, 'What doest thou, Conan, who hast practised valour, that thou askest not for the daughter of Aodh?'

'I will go forth to demand her, and do thou send thy household with me':—twelve times twenty that practised valour, was our strength as we went to demand her.

Twelve times twenty from great Almha, we fared forth, valiant of deed, to the fortress of Aodh from Ard Ruidhe, over the bank of the stream-clear Siuir.

We reach the fortress of warlike Aodh, we are admitted into Ronan's rath: Aodh was not within, he had gone into dangerous Breifne.

Conan sees the gentle woman, and sits down by her shoulder: 'Carry away the woman,' said the youth, 'without leave, by main force.'

Soon thereafter came from the north the son of Ronan of the hard sword: he went forthwith to the fortress where he had left the maiden.

They tell Aodh of the warlike weapons that Eargna has been carried off by Conan from stream-bright Siuir of the bright currents to spacious Almha of Leinster.

'It is no breach of my vow, what Conan who has loved me has done: I wish joy to the bold hero who has got a good wife meet for him.'

Happy was their union for both, Conan and fair comely Eargna, till love for the woman wounded the son of Fionn in his inmost bosom.

None dared to solve the matter: Oisín possessed her in her despite: Conan was—count them one by one—the ninth furious husband of Ireland.

To Rath Cianaídh went the prince, and there remained for a year, without war, without rent, without tribute, in the company of Caoilte son of Ronan.

It was one day when we were at the Boyne, when Osgar swore a great vow, that he would not retreat (from a foe) westward or eastward as long as he might live.

Thereupon said Aodh to Osgar, 'If thou fulfillest the sweet-sounding vow, happy the man that lives thy life, son of weapon-wide Oisín !

'Tell me, valorous Fionn, son of Cumhall from Almha, where wilt thou find west or east, a place where I have broken my word ?'

'A worse disgrace has befallen thee,' said blade-bare Fionn, 'that without wedding-gift, without seemly courtship, thy daughter hath been taken against thy will.'

Aodh replied with ready voice, 'My dishonour shall be rued : I will kill Conan for his exploit, and I will have my daughter.'

'Say it not,' said Fionn of the feasts to Aodh, son of active Ronan, 'but demand justice man to man right sturdily from the Grey Man's son.'

When we were at the foot of Erne, all of us mingled together, Aodh demanded of ringleted Conan the lawful price of that wife.

'Unless thou say the girl herself,' said prudent Conan, 'I have vowed my vow of note that thou shalt get nothing while thou livest.'

'This is the time I shall know it,' said Aodh above the waterfall : he went in his warrior's gear to join the high encounter.

Conan in wrath made for his green red-centred shield : the warrior who was never slow takes his sword and his helmet.

We went to the Island of Birds, that is now called Inis Saimhéir : woe worth who allowed to come man to man Ireland's two pillars of battle !

Woe worth who looked upon the men, woe worth the heroes by whom it was allowed, woe worth who allowed to come man to man the two battle-champions of the Fians of Ireland !

Woe worth who gave the sudden blow to Conan in the equal fight :  
when he cleft the head to the bone through the middle of  
Conan's helmet.

Conan gave, with accurate judgment, a sword-blow to Aodh in his  
shoulder, hewing off his head and his right arm with his skilful  
hero-like blow.

Conan the well-beloved rises up after the duel : Ronan's son of  
comely complexion was buried in the island.

A week and a month a-bed was battle-waging Conan : the leeches  
had expected him to come whole of his wounds at once.

A year was Conan in the world until the day when he went  
mad along the road of Dáil the brown in the plain above  
Eachdhruim.

A venomed worm had entered his head through the venom of Aodh  
Rinn's sword : he died on Magh Dála of the fords of an illness  
of four day-thirds.

That is the tragedy of Aodh Rinn, O Patrick of the resonant croziers,  
how by the hand of the Grey Man's son who was not feeble he  
fell in the combat.

I have recourse, O Patrick, to thy cross : many vain thoughts I  
have entertained : I delight not in pleasure nor in drinking  
since the Fian has gone into oblivion.

I am the fierce Dubh-déad, whom the Fian's chief has left behind :  
from this day I am women's foe, well I know the Fian's fate.

I know the story.

## II.

### FIONN'S FORAY TO TARA.

Thou rememberest, generous Oisín, our visit to strong Tara, twice  
eight men, givers of cloaks, to feast at Cormac's house.

I pledge my word stoutly, good Caoilte son of Ronan, I am wise in  
the roots of kindred of the matter whereof thou askest.

When the drinking went to Cormac's head, he challenged Fionn to  
battle : it was he that rued the fact by reason of which they  
held conflict.

Cormac said to my father, Cormac son of Art, son of Conn of the Hundred Battles, that vindictively he would make Fionn pass under the fork of the cauldron.

‘In all we have hitherto done—bright its fame,’ Fionn of the Fian said, ‘though thy heart be strained for it, the winning of every game has been mine.’

‘If again we meet thee in fight, Cormac from whom we levy tribute, thou man shalt not be forgiven, our sides-taking shall be rued.’

‘Thy father did not succeed, great Cumhall of battles, when he rose against Conn—the cause why we are now at quarrel.’

‘Ye were thirty battalions against Cumhall the fortunate: though your weapons (?) were swift to encounter him, ye did not ward off his one hand.’

‘With Conn and Goll at his right, by his shield’s help he was not skill-less: though all the men of Ireland were wounding tawny skilful Cumhall.’

‘Had it not been for the men of Munster and the Connachtmen of the warriors, a spear’s rivet he would not have yielded to the whole house of Feidhlimidh.’

Then said the son of great Morna, Garadh that was not wont to be overcome, ‘Too great is the taunt, Fionn, that thou givest to the race of comely Conn.’

Fionn said, as is well known, ‘They have not done well by me: they forced entanglements on me, and they slew my worthy father.’

‘He himself was to blame in that, who carried Muireann off by force: we gained the fair battle of Cnucha over great Cumhall, son of Tréanmhór.’

Fionn asked Garadh, having sat down along with him, ‘Since you then were present, how was Cumhall killed?’

‘We were sixteen men of the House of Morna, to tell the truth: we thrust every man his spear into the side of Cumhall the champion.’

‘How answered he that, a stroke of assault against the champion? A blessing on thee, speak but justice, though thou hate the race of Tréanmhór.’

'Two wounds came for one from Cumhall, from the champion :  
though thy kinsman boasted not, (two wounds) in payment for  
each single wound.'

It was then that Oscar said—a speech that was rude in its  
bluntness—'Thou shouldst get single combat in this house,  
even were Fionn in France.'

Cairbre answered that speech, son of the king of high Ireland,  
'Thou shouldst get combat from his sons, though Cormac  
were not in Ireland.'

When noble Oscar heard the speech of Cairbre taunting him, he  
comes furiously to assault him, that he might bring the  
forecast true.

They spake to good Ciothruaidh, son of Fear Caogad, as was his  
due, "Sing a song of thy craft to us: it is no time for wrath  
or conflict."

They restrained all the hosts, yellow-haired Cormac restrained  
them, until Ciothruaidh sang his song by the flank of the side-  
strong house.

Happy for him that sang the song at which the hosts were quieted,  
when there was no peacemaking in the affair, but that we had  
not seized our weapons.

Ciothruaidh, equal to a hundred, was rewarded with gold, with  
silver, and with raiment: it was a fortune for him while he  
lived, what he got on the spot among us.

No sleep from that till day for man or boy or woman: not one  
answering the other for fear of the second outbreak.

On the morrow we and they ratified the terms of battle; we did not  
break our engagements till we adopted a common counsel.

Sixteen men were we on foray, of the House of victorious-wounding  
Baoisene, on the quarrel of furious (?) Fionn and Cormac from  
sloping Tara.

The House of Morna held aloof from us, and the House of Iollann  
without sadness, and the House of Ronan of brightness (?)  
they remained in neutrality.

We went then to Eamhain, charmed banners above our spears; we  
deemed not a danger against us our equal number of the  
Gaedhil.

Good Faolán desired to make a cattle-raid at that time : I checked him from the raid till the hosts of Tara should be loosed.

We go to Aonghus the Young, the Daghdha's son of the clean roads : we and Aonghus made peace and forsook our strife.

We set forth—great was our glory—on a foray to wave-white Tara ; sixteen men without one lacking, and Aonghus guiding us.

These were the sixteen men,—it is no falsehood, my Caoilte : I know—they are no idle words—their number, their names.

I myself was number one of them, two was Oscar without folly : three Fear Logha, comely and just, and four O Conbhróin.

Five was Aodh the Little of great grace, and the sixth was MacLughach, the seventh Daolghus, and the eighth Fearghus.

The ninth my father Fionn himself, ten was Fearrdhomhain, right smooth, eleven Colla, comely, ringleted, twelve eye-grey Raighne.

Thirteen Ailbhe the truthful, then Faobhrachán of the hundreds of deeds, fifteen Caince of the crafts, and sixteen blade-red Iollann.

We set off with ten hundred cows from Tara, though it was a great strain ; ere we left Tailte of the cloaks behind, Cairbre and Cormac overtook us.

They come from east and from west, Cairbre and Cormac on one track : never had I seen a levy that was sturdier in pursuit.

As a service, Aonghus undertook for us that day in front of the army—he who was fortunate without defect—alone to drive the spoil.

I pledge my word for it, if Caoilte but remembered, that he never saw a harder foray, were it not for its briefness.

We threw ourselves like men across the trail, we routed the hosts of Tara, we wounded Cormac of the feasts, and we captured skin-white Cairbre.

He, too, plied a hidden shooting, the son of the fierce-wounding Daghdha : each one that was slain with might, Aonghus was taking all their spoils.

Every cow that was parted from the prey, he carried off on a steed's back ; there was not left the value of a Bregian horse of the prey with the host of white Tara.

Górmac and Cairbre, son of Ireland's high king, offer to bring us herds without delay, on condition of our not taking Cairbre. 'If thou gave all Ireland,' said Faolán of yellow locks, 'we would take no terms from thee in this, but to make thyself go under the fork.'

We made no peace with Cormac, great as was his fury, till he went there under the fork in the sight of the men of Ireland.

When Fionn of valour saw Cormac go under the fork, he went himself under the other end, the high champion of Almhain.

Till he cleft the massive bar, cleft the five-hand cauldron, till the beautiful sword went seven feet's length into the earth.

That is my account for thee, whosoever may deny it, Caoilte, son of Fionn's sister, son of Cumhall's daughter.

I wish Cionaoth joy of my going, alas that my life has not failed : my bitterness has spoiled a bright mind, my heart's weariness since I remember.

Thou rememberest.

### III.

#### THE ROWAN-TREE OF CLONFERT.

Thou Rowan-tree of Clonfert, we went from thee on an expedition to Cronnmhoin of the hundreds of hosts, an event through which fell Suca Great-nose.

On that day, fair Rowan-tree, was many a brave man by thy side, under Goll from the pleasant bright cow-fold, under Garaidh from the red-mottled summit.

Under Daighre of the harp of music, a-playing for us sweetly, gently, under Conan and his bright kin, under Aodh, under Art of the maidens.

Under Glas from Glais Leacach of pools, and under Art from the turf-bright plain, under Conn from white Berramhain, under Cas and under Cannan.

And under the Red Man from Raith na bh-Fian, and from Fionnros too of the Fians, under Aonghus from the round Craoibheach and under the Strong Hand from Liathdruim.

Ten hundred handsome shield-bearers of the house of the grandmother of keen Goll : on that day we were filled on this hillock, O Rowan-tree.

From thee we went southward to Dún Glais of the cold water : merry were we at evening, on the night before Cronnmhóin's battle.

Goll, handsome of body, said ' Let us be watchful here to-night : I recognize,' said the valorous lord, ' Fionn's keen fetch coming against me.'

The Black River came by our side, we passed the ford of Inis Aodha ; Leogha was left on guard at the pool, and I on the Rowan-tree hill.

Feorann and Modha, for my love, guarding the two fords : and Goll, to Goll's ford went he, guarding against Fionn of Almha.

No place from the Blue River of the Fians as far as Ráith Fraoich to the west of us without an officer over nine fierce men of the House of Morna till the morning.

As it came on to evening, Fionn comes with six brave battalions ; Frenchmen, Englishmen among them, Welshmen, Irishmen, men of Islay.

They sat down, a formidable camp, at the ford where Goll stayed : the son of Morna is sleeping soundly, he has heard neither shout nor turmoil.

Seventeen day-thirds was weapon-clear Iollann without sleep, without slumber, having taken but one draught of clear pleasant water and five berries of the rowan.

'Twas no wonder that pleasant Goll was famished, wearied, exhausted, watching against Fionn of the Fians from Clíodhna's Wave to the Curlew Hills.

At close of night upon his couch, when men and woods were one in hue, Fionn of bright aspect awoke : he rises in the early morn.

When he had reached the ford, Cumhall's son, undetected of the others, it is not long till the hero heard there the hero's hollow snore.

Swiftly he came across the ford, found Goll in a heavy sleep : Fionn unsheathed the hard sword above the son of mane-red Morna.



Goll awoke, and not in fright, at the weapon-clang of the fierce sword: raised his hand to his spear, brandished the quivering shaft.

‘Were it my pleasure,’ said Fionn, ‘thou great Goll that ill obeyest me, long since I had set with my blade thy head on a hard wattle of Rowan-tree.

‘I have taken from thee thy shapely shield, and I have taken thy blue keen knife: here, take, ere thou make for home, thy battle gear, my hero.

‘Rise up, Goll, take thy lance, summon to thy side the House of Morna: see there the brave battalions come against thee in the narrow of Cronnmhóin.’

‘My blessing on thee, noble Fionn: it is folly for me not to submit to thee: ten hundred under young Art of the spears, lo! here against thee of my nation.

‘Ten hundred under terror-striking Garaidh, they have come between thee and the ford: raise thy spear above thy arm: seest thou the array of Conan’s hosts?’

‘Protect me thou against them all, and escort me across the ford: ward off from me thy nation and thy kin, ere my mortal wounding befall.’

‘Go forth under my protection into the shallow: quickly, Fionn, seize thy weapons, till I escort thee,’ quoth bright Goll, ‘whole without wound from my nation.’

Goll escorted Fionn of the Fians unwounded of all as he asked—there was the great hero!—as far as the very midst of the army.

Five battalions attacking Goll till he got back over the ford: they parted not from the brave hero till he reached the centre of Cronnmhóin.

Olun’s spear, hardy Caoilte’s spear, and stout Raighne’s lance, high in air they quickly fall like rays into the grasp of Goll.

Firmly, fiercely we make our way under Goll of the good House of Morna—happy his grandsire’s race—ten hundred red shields in the rear.

Goll before us and Goll behind us on high Cronnmhóin of long weapons: we from him and to him as it were the brood of a  
 now.

Eastward or westward we shook not off Caoilte and Oisín and noble Fionn, Conbrón's son Caireall who loved me, with his seventeen hundred of Scotland's levy.

The House of Cúán, the House of lasting Baoisne, and the House of stout Rónán, Dubh Diothrabh's race that were no weak array, upon our heels as far as Duibhféith.

Then goes Goll out of our midst to the wounding of Caireall of comely form : three hundred he bravely slew on the hard flank of Cronnmhóin.

Hardy Caireall came up to us with Scotland's excelling soldiery : he left ten hundred dead on the bog, the son of triumphant Ua Conbróin.

Fionn flanked us on the road, leading a great grim battalion of young fellows : to aid our fair battalion came Iollann against them.

Few as we were ourselves to Fionn's own six battalions, we abandoned neither hound nor man, with Iollann herding us.

Great was our courage and our confidence till at last night fell on us, till we were left worn out on this hillock of the Rowan-tree.

We were staunch, relying on Goll, against every levy ridge on ridge : now that Goll of the feasts lives not, every man is bold against us.

Garaidh of fame am I : it is no small part of my heart's anguish, Magh Maoín a wilderness since Goll is gone, and I living on the berries of a rowan-tree.

It is a cause of misery and woe, Magh Maoín without the good House of Morna, myself a refugee from the Fian of Fionn under the shelter of thy branches, O Rowan-tree.

Dúnadh Daighre is this western dún, where music and honour were ours : beloved is this lake hard by us, Loch Riach of ruddiest rowan-trees.

Blithely as we were wont to go to the famous chase of Beann Boirne, we would see in beauty from the ridge thy scarlet top, O Rowan-tree.

I will go out into Meath as far as Magh Bile to-morrow : I will burn the womanfolk of the Fian of Fionn : I will not stay under the protection of a rowan-tree.

The next day I will come from the east, I will pass through lovely  
Gleann Conain : I will eat good apples in the glen, and  
fragrant berries of rowan-tree.

Here foretold Brendan the famed, and the great prophet will make  
it good, Heaven for the soul of each one that goes into it, into  
the earth of the hill of the Rowan-tree.

Druid Diorraing foretold to me, in this wood by my side, that my  
body should rest in the hollow, beside the hillock of the Rowan-  
tree.

Thou Rowan-tree.

#### IV.

##### THE BATTLE OF CRONNMHÓIN.

The story of the battle of Cronnmhóin—O ye who would fain know  
it—the reckoning of the valorous heroes, I myself know it well,  
The House of gift-giving Ronan and the House of warlike Baoisene :  
they were in that fray, and the thirty sons of Morna.

The race of Da-Bhoirinn of the trumpets, and the race of Dubh  
Diothrabh never niggard, into that battle they went together,  
and the House of Neamhnann.

To engage that hosting, great Goll, son of Morna, remained unslept,  
uncrossed, as he kept ward.

Watch for a week's space, kept Goll of the famous feats : yet there  
would be no stouter lord in the battle on the morrow.

Late at night in the shelter of a tree was Goll of the spears of  
victory : he saw approach him the poet lad whom they called  
Daighre of the Songs.

One night's loan of that warden, Goll besought of his kinsfolk :  
his was the speech that would not be checked in a keen-edged  
debate.

Goll asked for that poet as an envoy to Cumhall's son, to find out  
if he (Fionn) knew in the Fian a man to withstand him.

Fionn of Almhain asked the Fiana of Ireland altogether, ' Who will  
go with good heart against Goll of the sharp spears ? '

Fionn of keen speech said that his son had the best right : Oisín of  
many tongues replied that he would not ward off Morna's son.

Oscar of the great exploits said, 'Good is every son that is like his father': no need to say, thought he, that he would not go against Goll.

Answering the king-feinnidh, Fátha Canann said, 'Whoever will be a fool, let him go, so will I not.'

Though it ill pleased our chief-feinnidh, Diarmaid O Duibhne said that he himself would not go in his battle-gear against the band of that Goll.

The son of Fionn's son and daughter, who was named MacLughach, thought it was no deed to be demanded, to go to face the champion.

Fionn, when he was refused, turned his face to Caoilte: after the others quickly, his refusal was just as ready.

Fionn spoke growing angry, having besought them for a while: 'An act like that ye have never done, ye brood of farmers and clowns.'

To meet Goll for the king-feinnidh Caireall O Conbróin promised: 'It is not such a foolish feat as has ever been promised by a buffoon.'

Daighre brought these words with him to his kinsman's presence: that a reluctant company had undertaken to stay Goll on the morrow.

'There will not come to fight me Fátha Canann or Caoilte,' said Goll ready of word, 'nor the nobles of the House of Baoisene.

'I tell my brother, since it is he that will not repeat it, that I reckon no danger of Ua Conbróin with his nobles.'

Goll believed these tidings that Daighre Duanach told: having instructed him, the poet left him.

Goll went afterwards to listen to the House of Baoisene, to learn who should dare to come against him joyfully.

He heard the great array being arranged by the king of the Fian, the Fians of the Five Fifths together against Goll.

'I send Caoilte the accurate and shaft-strong Sen-Iobhar: to stay Goll will not be out of their power: the king of Lochlainn's sons and their brave host.

'Donn Mor of Monadh Eachtolla, the two sons of Ruadh of the Scottish border : this band of feats is wont to be in the front of the valiant fight.

'Goll of Golba and Cas of Cuailnge, the two king-feinnidhs of the Ulster Fians : the people of the two clear pillars together staying the champion.'

Though Fearrdhomhain was a king-feinnidh over fierce and formidable Fians, it was folly for himself to oppose Morna's son.

The king-feinnidh of Ui Chinnsealaigh, he deemed himself a successful king : bad was the outcome of his strategy against Goll in this battle.

The Fians of Ormond come in to the battle like all the others : many a youth was stomach-sick for fear of Goll of the fierce exploits.

The Fians of Desmond were called upon by Muirn's son at that time : though it caused them great confusion, they came hither in arms.

The sturdy Fians of Thomond, amid the Fian they come : that was their loud lament before they separated.

By the son of Muirn of the Lovely Neck the Connacht Fian was asked to join the rest in dealing blows against Goll in the fray.

The Rough Household were sent by the son of Cumhall Ua Baoisene, a fierce band with pearly weapons, against Goll on that side.

The House of mighty Neamhann the son of Cumhall deemed, till they were sent into that fray, that Goll had met none to withstand him.

With not a man missing, on the north side of Cronnmhóin Fionn placed that band along with Caireall Ua Conbróin.

The King of Leinster of heavy fruit, Munster's two kings, though it was [a mark of] subjection, on the south side of Cronnmhóin, Fionn himself and the House of Baoisene.

Goll famed for deeds came away after this division, till he came up to the king-poet who was called Daighre Duanach.

Since that heavy host was to be called on by Fionn to stay Goll, he asked the poet which of the House of Morna was this Goll.

‘Thyself they have named, since the day the battle of Cnucha was fought, “Goll” because thou wast maimed in the eye : there Cumhall struck thee.

‘For fear of thy hand that name was hidden from thee by warlike Muirn’s son, O hated high-achieving Goll.’

‘If against me are gathered all that Cumhall’s son has named, needs must preparation be made for them ere that army come up to us.’

After that watch that Goll had kept for seven nights, his keen-edged weapons were set beside Iollann in a bundle.

A spell of sleep was taken thereafter by Morna’s son, so that Fionn heard the groaning breath of the hero hard by the oak.

Fionn set off alone to find out who slept thus, till he spied the one youth with none in his company.

The king-feinnidh meditated, since they were alone, the slaying of Goll foolishly, for none would know who should have done it.

Fearghus Wine-mouth arose out of his sleep to follow Fionn : he saw deed-achieving Goll, and Fionn about to smite him.

Then spake that poet to Cumhall’s son in edged words : not to attempt treachery, fame lasts longer than life.

Gold-weaponed Iollann awoke when he heard Fionn and the poet : by the son of victory-reckoning Cumhall duel forthwith is demanded.

Goll refused to fight that duel with the Fian’s king : he said it was ill-tasting for leaders to fight each other.

Fionn the prince-feinnidh said that that was not his reason : that were Goll in his battle-gear he would desire to slay him.

Fionn put that harness piece by piece on his limbs : Goll rose up in manly guise thereupon against him.

Fionn objected to doing that combat with Morna’s son : said that combat were not seemly, unless all men might look on.

The two king-feinnidhs part in that hour from each other : foolishly they fixed a day of meeting on the morrow.

Readily answered, when Glas Greine had been unfurled, the two right active good heroes Cronnmhóin’s tryst against each other.

Cumhall's son full crafty stayed not for the son of Morna : with foresight he distributed all his men on the out-gates of the bog.

Ua Conbróin and all we have named above in the first part of this tale, against rear-protecting Goll they all advanced together.

The onset of Goll of many exploits was not a face to a friend : the way of a hawk at small-birds was how he went against them.

The sons of Lochlainn's king of the swift barks were in the forefront of the fight : Morna's son dealt swift death to them, and their woe was none the less.

Ossory's host under Fearrdhomhain, who of that host was not slain? the Ulstermen there lay keen-wounded, no better fared the King of Scotland's sons.

The noble Fians of Ormond withdrew not unscathed : the Ceinn-sealaigh said that this battle was not what they were used to.

And the Desmond Fians were torn up in that fight by Morna's son : I am not astray about it—every hero of them in two pieces.

The gift-giving Fian of Thomond, in that affray though they obeyed—what know I if ye have heard?—they did not escape for that time.

I will not over-lengthen what was done by Morna's son : one man to boast the news came not away of this host.

By Fionn on the other side the sons of Cormac were routed : great was the cause of haste : Goll covered the retreat from him.

To the stream-green Shannon in that hour he turned—no more difficult movement was ever met—till he sent them past his flank.

Goll made active work, few or many though they were : till they reached Duibhfheith they suffered neither death nor wounding.

The House of Baoisene was left that day in rueful plight by the single hand of that Iollann : thus the tale is told.

Though lovely be that rising ground on which ye stand, ye churchmen : mournful to-day am I as I tell this tale.

I am the king-feinnidh's son who was called Oisín of exploits : long am I wandering in mind : Patrick, that is my story.

The Story.

## V.

## THE BATHING OF OISIN'S HEAD.

Woman, bathe this head of mine : long since it parted with the  
Fian of Finn : this year and five, a long space, it has had  
no woman to bathe it.

This night sixteen years ago, happy was I with my fine head of  
hair : hard to know in it that head since it lost its wave-yellow  
torch-flame.

Ah, me ! that is the poor head that hounds used to raise their hound-  
cry round : if it was the day on Leitir Lon, it would have  
women to bathe it.

Its outing to Leitir Lon—an outing on which great spoils used to  
be taken—when we killed brown stags above the brink of Loch  
Liathdroma.

An argument we had over there, I and light-footed Caoilte, when we  
divided the pleasant chase through quarrel and contention.

Darling Caoilte said—a man that was no shirker of combat, that  
excelled in bestowing cow and horse—that he was the greater  
champion.

I said he spoke untruly, the true prince,—it is no falsehood : though  
it fell out that I said so, dear Caoilte was indeed my friend.

Caoilte went to Ceann Con, I go to Leitir Lon : Caoilte with his  
fortunate folk, and I my lief alone.

Caoilte of the battles did not kill that day with his swift shooting—  
the man that often won fame—but one doe and one stag.

I vow to you, woman—it is no time for me to tell lies—that there  
came out with me over the plain thrice fifty fierce stags.

By thy hand, young woman, the cooking of Formaoil profited :  
thrice fifty stately stags in this place, with fifty pigs thrown in.

My shooting on Leitir Laoigh was not the tender shooting of a  
stripling : thrice fifty deer on the field, with the threescore  
wild pigs.

The hound I held in my active hand—Gaillfheith, Fionn mac Cum-  
haill's hound—there never touched the warm earth a hound  
that could win the day from Gaillfheith.



The small spear I had in my hand—seven rivets holding it—often had my hand been on its shaft, along the slope it was not unsteady.

A good spear was Fionn's spear : there was great venom in its steel-blue point : anyone whose blood it ever let never tasted food in his life again.

If it were that day, woman, to come to me above any man, thou wouldst wash my two hands, thou wouldst not avoid me.

It is a pity thou didst not do this for me, thou quiet, fair-haired girl, to lay my head on the cold pile of stone, and to wash for burial my poor bald pate.

Fine was the beauty of the fair hair that all men saw on my head : it has left me for good and all, till I am a disease-smitten grey-face.

Fine was the lustre of my hair, it was a fine setting for a body : never came through head's bone hair so good but the hair of Fionn.

Aye, and these teeth up here, away up in the old head, they were once on a time that they would crunch yellow-topt nuts.

They could gnaw a stag's haunch, hard and hungry and houndlike : they would not leave joint or jot of it but they would make mince-meat of.

Aye, and these eyes up here, away up in the old head, though they are roots of blood to-night, they were once thin pearly gems.

On a night of dark blind weather, they would not cause a stray step : to-night, though I should look out, I cannot see the fair.

Aye, and these legs below, nothing could have wearied them : to-night they are bowed and bent, pitiful, shrunken-sided.

Though they are without power or vigour—I cannot even turn them—they were swift on a time to follow the phantom of Fionnmhagh.

The phantom of Fionnmhagh on Magh Maoin, we got a turn of his ill-nature : on Sunday he was on the plain of Meath, when Cormac took . . . . (?)

The Fiana ran towards him, sure they were that they would overtake the phantom : they did not overtake him, though fierce their effort, except Oisín in Argadros.

The poor Oisín thou seest here, he encountered great harm and hardship, following the phantom southwards to cold Bearna of edge-feats.

There he leapt a bold leap, highly, terribly, outlandishly, and he reached its arm with swiftness, up in the air he struck it.

I dealt a brave and hardy blow over its hideous clammy arm: I smote, without scarcity, on the eastward, the gold from its paw into the shield.

The little shield that was on my arm, over which I hewed the monster's paw, even had it desired the gold, it would have had it in its middle.

Ten rings in it of gold for Fionn, and ten for Croibhfinn, ten of them for Goll's daughter, and ten for the daughter of Iorgholl.

The reckoning of its gold from that out, besides gold that was hidden, even a seer does not know, for the greatness of its treasures.

I know ten hiding-places of Fionn's of treasures that I remember: pity they should be under the warm earth, each hiding-place having ten treasures.

His handsome drinking-horns are there, beside the pillar-stone of Carn Aodha: on the hillock hitherward from it he hid ten garments.

Beneath it are hunting spears wherewith red-headed stags were wounded: dear was the hero's hand that grasped them, meetly the stone of Almhain hath covered it.

Goblets that held the ale are there, beside the waterfall of Modhorn: let whoso seek them might and main, they shall not be found till the end of all.

These and the other treasures of Fionn, above all men might I reveal: I know no treasure of them all without its mounting of white bronze.

All we got in the lasting world, they would be numerous to recount: all that we laid in peopled earth will not be found till doom, woman.

I am left behind all these—it is right to thank the Lord for it—without vigour, without power while I live, at the back of Cionaodh's fortress.

Patrick's baptism is better for me than the deceitful bathing of women, protecting churches and peoples and habitations: if God permits it, do it, woman.

Woman.

## VI.

### THE FRAY AT LOCH LUIG.

Our night was cold in Loch Luig: we got no rest: when Fionn of the Fian went to the chase of rugged Eichtghe.

Aodh son of Morna son of Gara comes to bring us to a feast—his decision was to bring us all to Loch Riach of the kings.

Fionn himself went not with him but stayed on the green mountain: the huts were in the garth: it was a *geis* for him to leap a camping place.

We went five men courageous and twenty famous warriors; four with each youth went forth, five-and-twenty under arms.

We rested after our hunting, as many as we were of Fians: though our force and our fame were great, we were glad to get a night's sleep.

At Dumbha Mhuc, Cormac had a rearguard, Lunna and his big sons; they were a full valiant division.

After this we went to his house: better for us we had not gone at all: a dispute befell, not happily: it was no friendly meeting.

We went to the Lios of the Wells, and we did not get admission: they thought no more of all our music than of the wolves of the wood.

Diarmaid O Duinn said, 'If the gate be not opened to us, I will leap the rampart before me that I may avenge my despite.'

Diarmaid O Duibhne leapt that rampart without taking counsel—the agility of his legs was agile indeed—and he opened the door to us.

On the other side by twilight rise Lunna and his big sons, fifty clean-cut Norsemen—it was a contest well matched in fierceness.

The host kill each other above the border of the green mountain ;  
neither comrade nor friend escaped of the light-armed youths.  
Diarmaid O Duinn fought with Leacach the fierce from Lochlainn ;  
MacLughach the able fought on the slope with Leacán.  
Renowned Oisín fought with full valiant Lunna : and Oisín was  
hard pressed in fight by the outlander.  
I fight on the northern side with hardy Gíorcall on the slope :  
Oscar was engaged by Greallach of the gravel lands.  
We were ten in this way, we and the outlanders : our weariness  
came not till day with its full light.  
On the morrow's morn we all abandoned our missile casting :  
Oscar of weapon-feats beheld Oisín in straits.  
Oscar's spirit rose when the hard hand-to-hand fight was knit : and  
he quickened his hand in the hope of rescuing Oisín.  
Oscar beheaded Greallach with his leaping sword of virtue : he  
slew Lunna the mariner : Oscar was worn out by it.  
Towards able MacLughach rushed Oscar to slay Leacán : he went  
to his country across the stream of nighness (?) : the head of  
swift Leacach was taken off.  
Great Oscar came up to me after victory of spoil and combats : we  
rested on the slope of the hill after victory of spoils and duel.  
The cool water of Loch Luig, wo to him that mixes it in his food :  
for in it were left that time the Norsemen lying.  
Cormac, grandson of Conn, is angered about his men against Cum-  
hall's son : he grieved till his dying day for the death of his  
rear-guard company.  
Flaithrí and Fíothal are summoned to the presence of wrathful  
Cormac the sage : to give judgment in no light cause between  
Fíonn and Cormac.  
The men were awarded guilty : it is no right to deny the first guest :  
the judgment of the pure judges was, that they were guilty in  
their refusal.  
I have not seen Oscar's equal in giving battle or single combat,  
except the hero Lughaidh Lágha, against any heavy odds.  
All the champions of the earth, let them be in one man's body,  
grievous bloodshed they had suffered from the sword of mightily  
wounding Oscar.

There has not come on earth since battle-armed Conall a hero  
more spirited against odds than Oscar of the great deeds.

There has not taken lance in hand the equal of Diarmaid of the  
modest face, anear or yet afar, since Lugh Long-arm.

Oisin would have stood his ground best after the champions of  
Ireland, were quarrel but allowed him, against twenties or  
single adversaries.

Fierce MacLughach used to blood his sword first of all in combat :  
he used to excel them all in taking the spoil of his first slain.

I know not my own fault : as good a man as any in the comparison.  
I used to take no advantage in combat, and to avoid no odds.

That is the true account of us, my comrades and fellow-guards :  
the Fiana of Finn would believe the account I am giving.

From the house of Muireadhach, son of Flann, and of Manainn from  
Maona, I used to seek crags and havens and chilly heights.

Fionn of the Fian foretold for me that, after the Rising, the sun  
should come across my cheek in Ard Da Fhian refreshingly.

Ard Da Fhian I do not know on the surface of land or earth, but  
be it near me or far away, I shall get a place of coolness.

Cold.

## VII.

### CAOILTE'S MISCHIEF-MAKING.

I boast the morning for the deed : we were blood-stained and giddy :  
the Fians used to wash off their blood above the banks of Druim  
Eoghabhail.

I hewed down the hero without ruth, where we held our struggle,  
when we fought the battle there in which I carried off the head  
of Cuirreach.

I made lively play that day, I gave warning of wastings, I let their  
calves go to their cows in all Ireland weapon-strong.

I made lively play that day, I gave warning of wastings, with  
skilful feat I caused weeping in every house in Ireland.

I made lively play that day, I gave warning of wastings, and by me  
were burned utterly the mills and kilns of Ireland.

Next were let loose by me the swift horses of Ireland : I escape them by the swiftness of my feet until I reached Argad-ros.

Next I went over (to Tara) and the doorkeeper admitted me (?), and that night without doubt I was candle-bearer to Cormac.

Then said to me over there the noble high overking of Ireland, ' A marvel is the thing I see with full heed, Caoilte's two eyes in my candle-bearer.'

' Bless thee, say not so,' quoth Fionn, quoth the chief of the fair-haired Fiana ; ' though I am in fetters in thy house, do not revile my people.'

' That is not Caoilte's mind, beyond any man of thy folk of songs : he would not carry a shapely candle for all the gold in thy coffer.'

When the drinking was finished by the full fierce and mighty king, I go with him—it was no crooked step—till he reached the common house.

To this end I brought southward—greatly I desired its harmful power—and I brought with me with full intent the moss of high Seasgann Uairbheoil.

I gave in warm Tara one companion's wife to another : the wife of this companion I give away to that bedfellow.

I brought Cairbre's wife in sooth, and gave her to Cormac : I brought Cormac's wife likewise and gave her to Cairbre.

I put the king's sword in my own sheath, though it was a bold deed : my own sword Bright of Hilt I placed in Cormac's sheath.

Having fooled him, I asked him at rising time on the morrow, ' Will you tell me now what would ransom my master ? '

' If thou fetch here the fierce wild man, and the taloned soaring griffin, and the ravens of the wood of Dún Dá Bheann, two ducks from Loch Goibhneann.

' Two martens from leafy woods on the side of Druim Dhá Raon, and two otters next from brown-white Coradh Doghair.

' Two stags from high Eichtghe, two blackbirds from Leitir Lonnghairg, two wrens from Dún Aoife, two " dog-heads " from Corraoife.

'Two "troses" from Doire Dhá Dos, two turtle doves from Damhros, two bernacle geese from Loch Dá Dhall, the two swans of Iorros Domhnann.

'The lanky fox of Sliabh gCuillinn, two wild dogs (wolves) from Boireann, two swans from the wood of blue Gabhra, two woodcocks from Fordruim.'

Great was the ordeal he laid on me, it was not easy to fulfil: it brought me fiercely into strife, to have to follow the pursuit.

I start in pursuit across the lawn—it was a mighty work for one day: yet it were a pleasant deed, a cunning order, to ransom the son of Cumhall.

The raven went southward from me—greatly I desired its harm—to MacLughach's ford, known to thee, on the south-west of Lurgan.

The duck went from me through the mire, it was not easy to catch her, over the banks of the swift Barrow, over the shallow of Inbhear Dubhghlaise.

Where the wild man left me, when I was at the end of my strength, was in the middle of the rath of the Fian of Fionn, but I captured him in Crumlin.

I caught the crane by the neck: though she did not like it, she came: and I brought her with me under my control to ransom Fionn from Cormac.

All the hardship I met with them will come against me as long as I live: over each wild and each slope I reached the side of Loisionán.

I have parted with my friends: woe has come in my time: few were my foes each second day: at every time I boast it.

I boast.

## VIII.

### THE CRANE-BAG.

I have a question for thee, Caoilte, man of the interchanged weapons: to whom did the good Crane-bag belong that Cumhall son of Tréanmhór had?

A crane that belonged to gentle Manannán—it was a treasure of power with many virtues—from its skin, strange thing to prize—from it was made the Crane-bag.

Tell us what was the crane, my Caoilte of many exploits, or, tell us, man, why its skin was put about the treasures.

Aoife, daughter of dear Dealbhaoth, sweetheart of Ilbhreac of many beauties—both she and Iuchra of comely hue fell in love with the man.

Iuchra, enraged, beguiled Aoife to come swimming, it was no happy visit: when she drove her fiercely forth in the form of a crane over the moorlands.

Aoife then demanded of the beautiful daughter of Abhartach: ‘How long am I to be in this form, woman, beautiful breast-white Iuchra?’

‘The term I will fix will not be short for thee, Aoife of the slow-glancing eyes: thou shalt be two hundred white years in the noble house of Manannán.

‘Thou shalt be always in that house with everyone mocking thee, a crane that does not visit every land: thou shalt not reach any land.

‘A good vessel of treasures will be made of thy skin—no small event: its name shall be—I do not lie—in distant times the Crane-bag.’

Manannán made this of the skin when she died: afterwards in truth it held every precious thing he had.

The shirt of Manannán and his knife, and Goibhne’s girdle, altogether: a smith’s hook from the fierce man: were treasures that the Crane-bag held.

The King of Scotland’s shears full sure, and the King of Lochlainn’s helmet, these were in it to be told of, and the bones of Asal’s swine.

A girdle of the great whale’s back was in the shapely Crane-bag: I will tell thee without harm, it used to be carried in it.

When the sea was full, its treasures were visible in its middle: when the fierce sea was in ebb, the Crane-bag in turn was empty.



There thou hast it, noble Oisín, how this thing itself was made :  
and now I shall tell its faring, its happenings.

Long time the Crane-bag belonged to heroic Lugh Long-arm : till  
at last the king was slain by the sons of Cearmaid Honey-  
mouth.

To them next the Crane-bag belonged after him, till the three,  
though active, fell by the great sons of Míle.

Manannán came without weariness, carried off the Crane-bag  
again : he showed it to no man till the time of Conaire  
came.

Comely Conaire slept on the side of Tara of the plains : when the  
cunning well-made man awoke, the Crane-bag was found about  
his neck. Etc.

## IX.

## GOLL'S MALEDICTION.

My curse on the House of Baoiscne, at end of night on the crag :  
they should learn my wrath if my friends were many.

My blessing on the House of Morna, that has suffered hardship  
from many unearthly beings : to-night though it be the end of  
night, on the House of Baoiscne my curse.

All except Fionn alone : by his edge hath phantom fallen : bad  
for me the end of his craft : on the House of Baoiscne my  
curse.

Often I met with straits in a hostel, though I am worse beset  
on the crag : I shall be for ever lamented : on the House of  
Baoiscne my curse.

Daughter of Conall of Cruachain, whose friends are few, bring a  
blessing to my friends, bring the Leinstermen my curse.

Sgiath Breac son of Dathchaoin lives not : there is no other  
reliance since my friend is gone : no more lives Goth  
Gaoithe : on the House of Baoiscne my curse.

I got the haunch of a wild stag from Caoilte, and it was a friend's  
gift : my blessing on him seven times, on the House of Baoiscne  
my curse.

I am not thankful to the House of Ronan, my many friends are no more : that is the end of my lay : on the House of Baoisene my curse.

When Patrick comes to Banbha, it shall not be an abode of evil beings : I leave my welcome to meet him, to the House of Baoisene my curse.

My curse.

# X.

## GOLL'S PARTING WITH HIS WIFE.

- ‘ Woman, take away my tunic : rise up and go from me : prepare to depart, clear one of rosy cheeks, the morn before my slaying.’
- ‘ O Goll, what way shall I take ? alas for those whose friends are few ! rare is the woman that has grace, when she is left without head, without lord.’
- ‘ Seek the camp of Fionn of the Fiana in its place on this westward side ; wed there, gentle one of red lips, some good man worthy of thee.’
- ‘ What man there might I wed, my great Goll that wast kind to me ? where might I find west or east thy equal for a bed-fellow ?’
- ‘ Wilt thou have Oisin son of Fionn, or Aonghus son of Aodh Rinn, or muscular bloodstained Caireall, or the hundred-wounding Corr Chos-luath ?’
- ‘ Conall of Cruachain is my father : I am fellow-fosterling to Conn of the Hundred Battles : brother to me in the northern land is Ceidghein son of shaft-stout Conall.
- ‘ It is the harder for me to leave thee, that thou art my gentle sweet first husband : seven years of bravery ago, thou broughtest me, husband, to thy couch.
- ‘ From that night until to-night, thou hast not shown me a harsh mind : from this night out I will not be light-minded, I will belong to no man on the surface of earth.

- ‘Thirty days living without food scarcely was ever man before thee :  
a hundred heroes, Goll, by thy hand have fallen on the narrow  
crag.’
- ‘Wide is the sea around us, and I on the narrow of the crag :  
hunger for food is betraying me, and thirst is overmatching  
me.
- ‘Though hunger for food is betraying me, though fierce is the  
warfare of the five battalions, still more it takes the beauty  
from my cheek, to have to drink bitter-strong brine.
- ‘My own twenty-nine brothers if one man of the Fian had killed, it  
would make my peace with him (were he) to relieve me for one  
night from thirst.’
- ‘Goll son of Morna from Magh Maoin, eat those bodies at thy side :  
it will relieve thy thirst after [eating of] the men to drink the  
milk of my breasts.’
- ‘Daughter of Conall, I will not hide it—ah ! it is pitiful how this  
thing has befallen—woman’s bidding north or south I will not  
do and have never done.’
- ‘Ah ! Goll, it is a woeful plight, five battalions or six against thee,  
and thou on the corner of a hard crag, a bare lofty chilly  
crag.’
- ‘That, O red mouth that wast musical, was my one fear on wave or  
land—Fionn and his Fian pressing on me and I without food  
in a narrow corner.
- ‘I have stained my shafts right well in the bodies of the House of  
Tréanmhór : I have inflicted on them suffering and hardship,  
I have killed shaft-strong Cumhall.
- ‘I brought the Munstermen to grief on the Tuesday in Magh  
Léana : I delivered battle bravely on the morn in Magh  
Eanaigh.
- ‘Eochaidh Red-spot son of Mál, of Ulster’s proud-faced over-king,  
I plunged into that hero my spear : I brought them to sorrow,  
woman.’

Woman.

## XI.

## THE KINDRED OF FIONN.

Fionn the Poet was a man of beauty, he was a noble leader of Fiana: though we called him Fionn the Poet, he was a dexterous mighty king.

Fionn the Poet was a man of speech, it was he that we called Tréanmhór: he excelled rather in the strength of his feats, nevertheless it was a fitting name.

Two sons had Fionn of valour fierce, Fearghus Luaithfhionn and Eoghan: from them sprang, I know it certain, all the best of the Fiana of Ireland.

One son had noble Eoghan, Oilill muscular, right brave: two sons had Oilill, 'tis truth, Dáire brown and Dorchaidhe.

Fearghus Luaithfhionn, herolike his strength, I am learned in his history: him his foster-mother here called in excess of joy 'Baoisene.'

Three sons had renowned Baoisene, brave Cumhall, boaster of victories, Criomhall and Aodh Ollach, the greatly fierce and great achieving three.

One son Aodh Ollach had, wrathful right featful Lughaidh: one son of the same Lughaidh, fortunate branch-handed Feardhomhann.

Two sons had comely Criomhall, Morann of triumphs and Aodh—beloved the pair of warrior-like grasp, in one day they died.

Oisin son of Fionn of furious valour, Fearghus, Caoinche scarlet-clear, Uilleann, Faobhar, handsome Raighne, beloved were the comely perfect six (brothers).

Five sons had great Oisin—Oscar and fierce Fear Logha, Eachtach, Uladhach that stayed, and Dolbh Sgeine bright of shield.

One daughter had Fionn of valour fierce, whose name was Lughach, white of hand: man's part she aimed at, curbing her nature, and forsook her womanhood.

One day that they were on the slope, Lughach and Dáire, in the chase, Dáire went, though not easily, unto Lughach in one bed.

Lughach became pregnant by the deed from Dáire, though it was bad friendship : at nine months' end she bears a son that was the envy of the Fiana.

'A wicked lad,' said they all, 'O son of Cumhall of Almhain': Gaoine was his name, for his begetting was a prank (gaoine), Mac Lughach his name after his mother.

## XII.

## THE HOUSEHOLD OF ALMHA.

Let us behold Fionn's house in Almha, where kingly warriors used to come: I see that there lives of it no more door-post nor wattle nor pole.

Little I care for the bare site, now that the sunburnt warriors are gone: Ua Baoiscne's seat, though once 'twas gay, to-night is grassy surface-green.

Fair-haired women, with rings of gold, once were here, with drinking-horns: warriors that were staunch in battle, with many-coloured clothing.

Three hundred good cups for strong drink, with thrice fifty golden vessels, thrice fifty goblets of white silver that held the hazel mead of May.

One golden cup, a lovely treasure; a vat of yew for six hundred to drink from: a candelabrum seven feet high, of gold and silver and precious stuff.

A reckoning of a hundred spotless couches, thirty warriors to every bed, around the carven couch of gold of Fionn son of Cumhall, son of Tréanmhór.

Golden ornament throughout, with golden pillars: couches of wattle and plank, a youthful soldiery on the floors.

In comely wise the Fian would come with packs of hounds in handsome leash: thus they were wont to come home, each man bearing his spoils of the chase.

'Twere hard to count the Fian of Fionn, great Patrick of sweet-sounding words, unless there might be there within some one who knew their names.

Oisin, son of Fionn, the host was the better for him, Domhnall of bent glance, foot-swift Ceallach, Mac Míleadh and noble Eachluath, Dubh Dromán, and Dubhán.

Oisin's five sons who were not foolish, Oscar and full-wise Fear Logha, [Eachtach] and Uladhach each time, and shield-bright Dolbh Sgéine.

Diarmaid Ó Duibhne from the Brugh, and the ten Oillills from Eadar, ten Dubhthachs from the ridges of Breagha, the ten Moranns of Taillte's plain.

And ten Cormacs from the *Cathair*, ten Cians, ten Arts, ten Aithghins, the ten Muireadhachs of Magh an Sgáil, ten Conns, ten Flanns, ten Faoláns.

Ten Feardhomhains, ten Ailbhes, ten Collas from the bounds of Cairbre, ten Connlas, ten curly Criomhthanns, ten Fiachras and ten Fearghuses.

The ten Fearghuses of our race, the ten Dáires from Dáirfhine, the ten Muirtheimhnes of the sea, ten Donnghuses, ten Donnchadhs.

Caol Cródha and Conn son of Feabhal, and the Glas son of Dreamhan, Gofraidh of Gleann and Fionn the white, Guaire, Criomhthann and Cúán.

Tell thou, their hunting was notable, Cathal, Dubhán and Druim-dhearg, Dubh Róid and Ciothach and Conn, Maine and Art and Iorgholl.

Dubh Róid and Dubh Draighin, Faolchú of hard-tempered sword, Glac son of Dearg, son of handsome Diothrabh, Aodh son of Criomhthan son of Camlaibh [Amhlaibh?].

Sealbhach whose speech was musical, Aodh the Fair, Cúán and Eanna, Banbh Sionna and Rionnolbh keen, Mac Deighe and Mac Deithchill.

Dubhán, Dubh Róid, Dubh Dála, Dubh Droma, son of Seanchadh, Flaithre of sharp edge, man of two exploits, Garbh Doire, Dáire, Donnghal.

Suibhne, spear-bearing, smiter of the host, the three sons of brow-red Aille, Fear Mumhan, Manradh of honour clear, Dorn Tar Malaigh and Guaire.

The two Cúans from Cuala, the two Brans, they were enduring,  
Fál Feadha and Fear Sgéith, and Glas son of rough gray  
Gadal.

More I mourn the death of skilful Colla and of Conn and Iaconn  
and Maine and Core and Ceallach that were handy about  
slender points.

The death of Oilill and Breasal, not to us it was no loss, the death  
of Eochaidh and Aodh with their shapely spear-heads.

Three clowns were there within, Cas and Cathmhaol and Cualann,  
three jugglers, a gentle way, Cleas and Cinnmhear and Cuit-  
bheadh.

The three grooms of Fionn's house, when they used to be in  
Crumlin, the colour of their six soles was not nice, Corr and  
Lonn and Luath.

The three fools of Fionn's house, Meall and Maol and Cnap : though  
they used to follow the Fiana, not much wisdom had the three  
lads.

His three good butlers, Drúcht, Dásacht and Daithe : his three  
doorkeepers, a saying without deceit, Druid and Iath and  
Oslaic.

Fearghus Fion-bhéal, Fionn's poet, he was ecstatic, he was sweet of  
word : Mac Samhain his just judge, Aodh of the blue nails his  
candle-bearer.

Beautiful was the bevy of women that were on the banks of Loch  
Lurgan, with the daughter of comely Cearmaid, with Leanna-  
bhair, with Leannchaomh.

With the little woman, sweet-voiced Blánad, with Earc, with stately  
Sáraid, with Maine, with Eadaoin, with Saor, with Aillbhe,  
with Cruithgheal the fair-haired.

With Bearrach the freckled, with Bé Bhláith, with tall Téa,  
daughter of Rónán, Finneabhair finger-slender, of many accom-  
plishments, Eadan the beautiful and Aobhdhonn.

Rónán's son has passed away : all foretold that it should come : by  
the will of the Son of God, a keen pleasure, by the will of the  
good King I have beheld.

Let us behold.

## XIII.

## THE HEADLESS PHANTOMS.

This is a fair in Magh Eala of the king : the fair of Liffey with its brilliancy : happy for each one that goes thither, he is not like Guaire the Blind.

Guaire the Blind was not in truth my name when I used to be in the king's house, in the house of excellent Fearghus on the strand over Bearramhain.

The horses of the Fiana would come to the race, and the horses of the Munstermen of the great races : they once held three famous contests on the green of the sons of Muiridh.

A black horse belonging to Dil, son of Da Chreag, in each race that they held at the rock above Loch Goir, he won the three chief prizes of the fair.

Fiachra then besought the horse from the druid, his grandfather, gave him a hundred cattle of each kind, that he might give it in return.

'There is the fast black horse for thee,' said Fiachra to the Fiana's chief : 'here I give thee my sword of fame, and a horse for thy charioteer.

'Take my helmet equal to a hundred, take my shield from the lands of the Greeks, take my fierce spears and my silvern weapons.

'If it please thee better than to have nothing, chief of the Fiana, handsome king, thou shalt not go off without a gift, chief of the blade-blue Fiana.'

Thereupon Fionn himself arose : he was thankful to Eoghan's son : they salute each other : not without stir was their rising together.

Fionn went before us on the way : we come with him three score hundred ; to Cathair to Dún-over-Lake, 'tis there we went from the fair.

Three days and three nights in high honour we spent in Cathair's house, without lack of ale or food for Cumhall's son from the great king.



Fifty rings Fionn gave him, fifty horses and fifty cows : Fionn gave the worth of his ale to Cathaoir son of Oilill.

Fionn went to try the black steed to the strand over Bearramhain ;  
I and Caoilte follow in sportiveness, and we race right cunningly.

Even we were not slow, full swift were our bounds : one of us on his left, one on his right—there is no deer we could not have outrun.

When the king (Fionn) noticed this, he spurred his horse to Tráigh Lí, from Tráigh Li over Tráigh Doimh Ghlais, over Fraochmhagh and over Fionn-ghlais.

Over Magh Fleisge, over Magh Cairn, over the Sean-umair of Druim Garbh, over the brink (?) of the silvery Flesk, over the "Bedside" of the Cochrainn. Over Druim Eadair, over Druim Caoin, over Druim Dha Fhiach, over Formaoil.

When we had come to the hill, we were first by eight times : though it was we that got there first, the king's horse was nowise slow.

'This is night, the day is ended,' said Fionn in good sooth : 'folly it was that brought us here, let us go seek a hunting-booth.'

As the king glanced aside at the crag to his left, he saw a great house with a fire in the valley before him.

Then said Caoilte a stout saying that was no matter for boasting :  
'Till this night I have never seen a house in this valley though I know it well.'

'Let us start off,' quoth Caoilte, 'and visit it; there are many things that I am in ignorance of : ' a welcome, best of all things, was given to the son of Cumhall of Almhain.

After this we went in on a night's visit that was rued : we were met with screeching, wailing, and shouting, and a clamorous rabby household.

Within stood a grey-haired churl in the midst : he quickly seizes Finn's horse : he takes down the door on this side from its iron hinges.

We sit down on the hard couch that has to rest us all at once : the log of elder that is on the hearth has all but quenched the fire.

The unmusical churl spoke a speech that did not greatly please us :  
' Rise up, ye folk that are within : sing a song for the king-  
feinnidh.'

Nine bodies rise out of the corner from the side next to us : nine  
heads from the other side on the iron couch.

They set up nine horrid screeches : though matched in loudness,  
they were not matched in harmony : the churl answered in  
turn, and the headless body answered.

Though each rough strain of theirs was bad, the headless body's  
strain was worse : there was no strain but was tolerable  
compared to the shriek of the one-eyed man.

The song they sang for us would have wakened dead men out of the  
clay : it well-nigh split the bones of our heads : it was not a  
melodious chorus.

After that the churl gets up and takes his firewood hatchet, comes  
and kills our horses, flays and cuts them up at one task.

Fifty spits that were pointed, the which were spits of rowan—on  
each in turn he puts two joints and sticks them round the  
fireplace.

No spit of them had to be taught(?), as he took them up from the  
fire ; and he brought before Fionn his horse's flesh on spits of  
rowan.

' Thou churl, take off thy food : horse-flesh I have never eaten, and  
never yet will I eat, for the matter of going foodless for one  
mealtime.'

' If for this my house has been visited, to refuse food,' quoth the  
churl, ' it will fall out pleasantly for you, Caoilte, Fionn and  
Oisin.'

With that we started up to get our swords of temper : each man  
seized another's sword—it was an omen of fist-play.

The fire that was set is quenched, so that neither flame nor embers  
were visible : a dark and murky corner is narrowed round us  
three in one place.

When we were man to man, who should prove our stay but Fionn :  
slain outright were we, but for Fionn of the Fian.

Man against man we were in the house, the whole long night till  
morning, until the sun came in at rising time on the morrow.

When the sun rose, down fell each man eastward or westward : into each man's head a black mist came, till they lay lifeless in that hour.

Not long we were in our swoon : we rise up hale and sound : the house had vanished from us, and vanished from us are the inmates.

The party that had fought with us were the Nine Phantoms from Yewvalley, to avenge on us their sister whose name was Cuilleann broad of foot.

In this manner rose Fionn—his horse's reins in his hand : the horse was whole, head and foot : every injury had left him.

I am Caoilte the beloved, left behind the faultless heroes : greatly I miss it out and out that I no longer see the Fair.

This is the Fair.

#### XIV.

##### THE ENCHANTED STAG.

We held a hunt after Hallowtide in the Gorge of Balar's Pig, having passed over Magh n-Ithe, two hundred warriors well weary.

A heavy hog of the breed of Balar's swine we killed after the Hallowtide : a boar of grisly shape, of power, wherefrom the gorge is named.

None had dared to kill him but the Fian of Fionn of surpassing might : of the breed of the swift agile swine that Balar the stout smiter kept.

It was I that first engaged the hog and fought with the great pig : three miles of the hill-top I bore that pig upon my shoulder.

We were in the Pass of Sruthair, one hundred right shapely warriors : with a week's eating in the hog for both hound and man.

Our hunting—it was the glorious hunting that gave the Cooking Copse its name : a hundred stags from every oak-grove that held a bush we laid low around Ruadhros.

A hundred deer, a hundred stags, we killed with our light spears : the sand was red with their blood, though it was a salmon-strewn strand that day.

Oh for the day at Nuadha's-Hand—thou graceless woman that art so surly!—on the chase of Inis Bo Finne when Donn of Dubhlinn fell.

A hundred tender (?) maidens Donn brought with him from the Sith of Aodh : it was a high emprise, it was a famous enchantment, it was an unlovely shape that came on him.

A queen had Aodh without blemish : she fell jealous about the maidens, she turned them into cold deer ranging the plains without escort of horsemen.

Though it was she that wrought the evil, she protected them from peril : no one dared to touch the deer : Donn was herding them.

Ten times was word sent from the queen to strong Donn in secret, that she would be sleepless out of doors till he would come to speak with her.

Donn swore by wind and bright sun, by sea and land of the mighty oaths : 'I am the king's son who will not enter thy house : never will I be on sufferance.'

The queen is enraged with him, with Donn from the Sith of Sliabh Mis : so that she changed his gait abroad, and turned him into the form of a wild stag.

He went off with his herds : their goings were not slow : he grew a growth (?) of flattened points and thus appeared to the men of Ireland.

Donn said—it was a foolish speech—to the son of Cumhall son of Treanmhór that the Fians of Fionn would not dare touch him as long as there was a deer in Ireland.

Fionn said to his Fians : 'Let us all go to seek him : the stag shall not remain at pasture hidden from the Fians.'

I said to him then, to the king of the Fians from Almha, that he would find the stag's encounter fierce that has been turned into [strange] forms before you.

'My hounds will kill the stag, Gaillinn and Sgeolang and Bran : follow ye well every track : there is no shape they do not kill outright.

'I will not feed my hounds,' said Fionn, 'until the stag fall by my hand : whether he keep the middle of the mountain or make a slaughter of the Fian.'

Whenas Fionn had said this, we fell violently ashamed : he sets forth with his company : his household was not downcast.

A hundred and twenty men of us : ten hundred hounds following us : a hundred women and a hundred men [attended] : it was a trysting great enow.

Great was our tumult and the terror we inspired : great was our company and formidable : as we went to hunt the stag, it was a wrathful march from Almha.

We arrived at the pasturage : there was a man of battle there : he was a match for us, it was clear : he killed a hundred at the first attack.

We raised three furious shouts, whereof the loud din was heard unto the heavens : no terror seized the brown stag at the uproar of the men or at their assault.

Bellowing seized him, anger filled him, the fierce brown-red active stag, at the sight of the white hounds, at their terrific guise, at the formidable uproar of the men.

He assembled his deer over the great land, over the plains, and [against him was] a hardy baying pack in Gleann Maghair of the rider-host.

The pack came upon the quarry (?) at the big sea-pool of Ceann Mhaghair : the stag turned his breast to our host : hard ill usage we got of him.

Whoever kept away from him, it was not to face him that Fionn undertook, by reason of the stag's last stand, guarding against them on his feet.

Were it not for me and Fionn's two hounds that followed him from glen to glen, he had left the Fian, by my troth : hard ill usage we got of him.

I tackled the stag in fight, amid the slaughter though alone ; the deer were laid low by me, Donn of the deer-herding was laid low.

Donn from the Siodha was the stag, Fionnlaoch's only son, as I know : a stern fate befell him from the queen, that she brought him under heavy vengeance.

Since first I came to life in this world, I met no contest like it— my meeting with the stag face to face, Fionn foretold it, it befell us.

XV.

THE BOYHOOD OF FIONN.

Write it, Brogan, a writing in speech full keen and wise—somewhat of the career of Cumhall's son who bore many a distressful bout.

It was the daughter of Tadhg Mor son of Nuadha that brought forth a famous sapling of glowing crown : Glais Dige (Stream of the Dyke) was the first name given him when he was born in that hour.

Bodhmann, fostermother of valour, carried that lad to a secret hill : in the hollow of a tall ivy-clad tree is nursed that noble Fian-leader.

He is named the Lad of the Hollow : many a thing of terror for a time befell him : he is kept nourished by Bodhmann on the rich meat of grizzled hogs of the wild swine.

One day he is left alone, who often met danger within great dwellings : a slice from the side of the wild hog was the breast that son of Muirne sucked.

A *toghán* (polecat?) by the wood-side passes near the hollow : it comes to the smell of the slice (?) : for the infant it was no slight terror.

He closes his grasp round the *toghmán*—it was a good auspice of brave encounter :—he keeps choking the *toghán* from early morn till eve.

Bodhmann comes to seek the child unwearied as any deer : when she found the *toghmán* strangled, Bodhmann rejoiced in the first exploit.

Speedily the *toghán* is skinned—it was a good augury of the chase : the skin of the tree-hound of the forest is put about him in the hunting-booth.

He is called the Lad of the Hollow, this man of straits in many a fray : until he is nine years old he continues to be fed by Bodhmann.

She goes with him to the fair of Tailhte: for him this visit was not a friendly one: against the boys of all Ireland he wins three games in turn.

He plays three games of the loop (three cunning games?)—the beginning of his education in Tailhte—against the youths of all Ireland: for him it was no play among friends.

Conn of the champions asks—the man by whom hard marches are made—‘Who is the little *fionn* (fair lad) that wins the goal against the handsome youths of Ireland?’

‘A light word is that,’ said Bodhmann, ‘thou Conn of the brave encounters: yon lad is the man of joy, “Fionn” himself, clear-topped Ua Baoisgne.

‘He is the prophesied of old, that has come to you from the hunting booth: he it is that will break your *geasa*: henceforth he will not be in hiding.’

He goes from the fair, pursued by many a sword-edge from Tailhte, across Ireland without stop to the shelter of Fiodh Gaibhle.

He was fated not to be christened till he should see brave Conn: it is by the words of his enemy that he got the invention of his name.

That is why he was christened (Fionn): good were his knightship and his deeds: how hard he found it whoso shall tell, it is meet so write his tale.

Write it, Brogan.

## XVI.

### THE SHIELD OF FIONN.

Ah me! thou shield of my bright king, 'tis hard that thou shouldst be defaced: woe that thy sturdy lord no longer lives, thou foreguard of the shields of Ireland.

Many a spoiling, many a brave battle thou and thy lord have given: good was the cover of thy chalk round spearheads, thou staunch protection against strokes.

There was not on the firm earth in the time when he possessed thee, there seized not shield a braver man than thy chieftain and thy lord.

He was a poet, a man of science, a battle-hero of assemblies : none was found like him for gifts : he was a brave warrior in stern battles.

He was a craftsman, an excellent metal-wright, a happy ready judge : woe to him that met him in anger : he was a master in every free craft.

Hardly is there on solid earth, unless there be some seer or sage, thou shield of the king of frosty Sígear, one that knows thy career.

Scarce are they too on the same earth, man or woman, that can tell the reason why thy name abroad is called the Dripping Ancient Hazel.

There is not, except myself and Caoilte, man of wisdom, and Fionntan of Dún Fearta, one that knows thy career.

From of old the shield of my king—I tell you it is a true matter—is unknown of men, grieves me no man, until the great battle of Magh Tuireadh.

'Twas Balor that besought Lugh a short time before his beheading :  
'Set my head on thy own comely head and earn my blessing.

'The triumph and the terror that the men of Inis Fail found in me, well I wish that henceforth they may be found in my daughter's son.'

That blessing nevertheless Lugh Longarm did not earn : he set the head above an eastern wave in a fork of hazel before his face.

A poisonous milk drips down out of that tree of strong hardness : through the drip of the bane of no slight stress, the tree splits right in two.

For the space of fifty full years the hazel remained unfelled, but ever bore a cause of tears, being an abode of vultures and ravens.

Manannán of the round eye went to the wilderness of the White-hazel Mountain, where he saw a leafless tree among the trees that vied in beauty.



Manannán sets workmen at work on this tree without slackness : to dig it out of the firm earth : this were a mighty deed.

A poisonous vapour rises up incessantly from the root of that tree until it killed—perilous consequence—nine men of the working folk.

It killed nine others of them of the people of smooth Manannán—the story of the tree well I wot—and blinded a third nine.

Now I say to you, let the prophecy be sought out : around that mighty hazel uncondemned was found the source of many an 'ah me !'

Lucra was the wright that wrought the plaited blossom-light shield—lord of the Marannmháls of the plain—for Manannán the warrior.

Two virtues of the virtues of the shield, to be untouched in battle or in fray—few were the shields its equal—before it 'twas a rush of utter rout.

A battle in Pict-land that was not weak was the first battle fought by thee, when Mothla son of Meilge was slain, the mighty high-king of Egypt.

Not inferior was the next battle fought by thee, whereof the grief was great, when Dubhthach son of Daire was slain, the mighty high-king of Spain.

'Twas a quest on which noble Manannán went into Asia with a numerous host, when he slew Fíodhabhlach the active, the many-weaponed high-king of Asia.

These were noble Manannán's share in thy struggles south and north, till he gave thee, that wert a beloved goodly screen, a marriage-gift to the king of Sigear.

Cairbre made a song of praise on the beauty-scarlet shield—a man of sweetness and delight was he—for the king of the noble island of Sigear.

Fifty ounces of the pure gold Gola gave him for his praising : the better was his worth and the greater his fame, both his and the beauty-clear shield's.

Cairbre the generous prince, son of Eadaoin, whose honour was good, bestowed the shield on the brave lord on whom it brought no sorrow, on the Daghdha of majestic face.

The Daghdha gave to tall Eitheor the hue-ruddy brown-red shield—to the rod of many a feat in fight, to the son of Conn son of Cearmaid.

It was from that shield that Eitheor of smooth brown face was called "Son of Hazel"—the man of deeds whereof the fame was not feeble—for this was the hazel that he worshipped.

On the day when MacQuill was slain in the battle of Tailte of the great muster, a man whose heavy slaughters abroad were not slight, Sgorán possessed that shield.

For the space of two hundred full years was the golden ancient shield, after a still longer life, in the possession of the kings of Fir Menia (Armenia?).

Manannán of the heroes went after it into the country of Fir Menia, where he gained nine glorious battles over the people of shield-bright Sgorán.

He killed three brave battalions of the splendid oversea army: it was a great affair beyond despise, whereof arose cause for cries of 'ah me!'

Fifty ounces of the red gold, fifty horses of waving mane, brown-red, a [chess] board that was not shaky (?) in his house, and the chessmen of shield-bright Sgorán [were paid by him].

He gave him a still greater ransom—for Manannán it was no distress—for giving battle with the fifty battalions, thrice fifty shields along with that same shield.

Manannán himself kept it, the much-adorned terrific shield: the cunning man of never feeble deed kept it till Tadhg, son of Nuadha came.

Manannán gave to Tadhg the hue-ruddy, brown-red shield, to Nuadha's son the well-knit craftsman, together with the chessmen.

The day that comely Cumhall carried off Muirn of the lovely neck by force, the lord of every manly honour, he obtained the shield of onsets.

When comely Cumhall fell in Cnucha above Liffey of the Leinstermen, the smooth steady prince of no small frame, Criomhall obtained that shield.

When Fionn the manly succeeded (?) to handsome, splendid Criomhall, that bright great grasp to which each battle yielded took from Tréanmhór the stout shield.

What of battles were fought by thee under Cumhall's son of the bright hands, thou brightest shield that hast not been defamed, 'twere hard to number them.

By thee was given the battle of Cenn Cluig, when Dubhthach, son of Dubh, was slain : the battle of Móin Mafaith without woe, when Déidgheal hard-mouth was slain.

The battle of Luachair, the battle of Cenn Aise, and the battle of Inbhear Dubhghlaise, the battle of Teathbha, stiff was its entanglement, the battle of Cluain Meann of Muirisg.

The battle of Lusga, the battle of Cenn Cláire, and the battle of Dún Maighe, the battle of Sliabh Fuaid, whose heat was tense, the rout in which fell rough grey-eyed Garbhán.

The battle of Fionntraigh, whereby the warsprite was sated, where blood and booty were left behind, two bloody battles round Ath Móna, and eke the battle of Cronnmhóin.

The battle of Bolgraighe of great deeds, in which fell Cormac the exact, the battle of Achad Abhla that was not slack, the battle of Gabhair, the battle of the Sheaves.

The battle of Ollarbha, where the strife was fierce, wherein generous Fathadh was slain, the battle of Eise, great were its deeds, and the battle of Ceis Corainn.

The battle of Carraig, the battle of Srubh Brain, and the battle of Beann Eadair, the battle of Sliabh Uighe that was not slack, and the battle of Magh Málann.

The battle of the brave Colamhnaigh, and the battle of Inbhear Bádhna, the battle of Ath Modhairn, clear to us, and the battle of Beirge above Boyne.

The battle of Magh Adhair not belittled, and the battle of Dún Fraochán, the battle of Meilge of the mighty struggle, that caused loud cries and wails of woe.

The battle of Beirbhe, great was its deed, the after-battle with the King of Lochlainn of the ships, the battle of Uighe, undoubtful were its tidings, and the battle of the Isle of Gaibhiel.

The battle of Móin, the battle of Ceann Tíre, and the fortunate battle of Islay; the battle of the Saxons, great was its glory, and the battle of sturdy Dún Binne.

The battle where tall Aichil was slain, the ready-handed high-king of Denmark, the battle of Inbhear Buille in truth, and the battle of fierce firm Buinne.

Twenty battles and twelve outside of Ireland in full sooth as far as Tír na n-Dionn of fame not small, Fionn fought of battles with thee.

Eight battles in Leinster of the blades thou and thy side-slender lord fought: in thy space of grace, no falsehood is this, sixteen battles in Ulster.

Thirty battles without reproach thou gavest in Munster of MacCon—it is no lie but sooth—and twelve battles in Connacht.

Twenty-five victorious battles were fought by thee, thou hardy door, eighteen battles, a rout that was not slack, thou didst gain over the Tuatha De Danann.

Not reckoning thy fierce indoor fights and thy duels of hard swords, these while thy success lasted strong were thy share of the battles of Ireland.

Broken is my heart in my body: I have mourned for many a good equal: thou undefended on the plain, burned by the swineherd.

Thrice nine were we on Druim Deilg after the blood-red battle: sad to relate was our plight: we raised three cries of "*ochán*."

Since the forbidden tree that was in Paradise on account of which, alas! transgression was done, never was shaped tree on ground that caused more cries of *uchán*.

The King of Heaven save me, the good Son of Mary maiden, from Hell of sharpest peril that has caused laments and *ucháns*.

## XVII.

## CAOILTE'S URN.

Caoilte's urn who first found, I shall record here in lasting life : for many a day it was sought in the spring above Duibheochair.  
Steady the little white urn that ye have given unto my hand :  
my dear heart makes welcome for the goblet of Caoilte of friendship.  
Ivory and gold and blue glass (whosoever has sought to know of me), pale bronze and white silver was the urn of Caoilte, the princely youth.  
An apple of red gold in its middle, with pillars of white silver : on its right side when this was set, it let forth water from the urn.  
When on its right side was put the ingenious shapely apple, the little white apple would stay in the water till the urn was full.  
To put water in the middle of it (I tell you the matter is certain), what drink he chose thereafter it gave to every king-*féinnidh*.  
Dear was he to whom it used to be served, the urn of Caoilte of the swift shooting : never served draught its better in shape and invention.  
My witness for Ronan's courteous scion above any man that was in the Fian : that never came on land or wave a man like accurate Caoilte.  
He was a soldier, a guide at need, a burgher that entertained all men, a brave man that carried the battle, a man constant and right proved.  
Were it shapen gold and stones, and that my prince had their bestowal, this is the speech he would speak thereunto—that they should serve all men else.  
I will clasp to my sad heart the lovely, clear, cool urn : ah ! that it were my beloved Caoilte that had come here as thou hast come.

Stay with me for the dear God's sake, thou Tailgheann, thou foretold one, till I tell thee while I live the true story of the urn.

One day that we were above Eas Ruaidh, all the Fiana of Fionn at once, Fionn divided (he was the better of it) the forests, woods, and wildernesses.

Fionnchadh and Corr the Footswift without fault got the hunting of the Connacht border, and Suanán, son of Fear Trom, Faolán, and Lughaidh from Leitrim.

The three kings of the Briton Fians successful, Anluan, Forann, Fearadhach: beloved band, lively their action, the three sons of the high-king Iobhar.

The constant Glasannraidh and Giollannraidh follow Forann from us like the rest: the King of Britain's active son took a third of our foreigners and our levies.

When Fionn saw this, before I spoke he speaks to me: 'Oisín, bring along with thee together Cnú Deireoil and Daighre.

'Hold the chase of Leinster of sword-blades, of Ossory and of Sliabh Cualann: bring the sons of Cuán likewise, bring my musicians and my soldiers.

'Thou art first of us in honour, Oisín of noble virtue: thine most fitly, therefore, are the foreigners and levies under thy protection.'

His own musicians without sadness Forann brought with him to the chase, Suanach, Seanach, Breasal the fair, Uallach, Aichear, Ailgeanán.

Oobhthach, Clothruaidh and Cos, Maine and famous Eanna, Crônán, Crinne of gentle way, Ceolach, Faoidh and Fosgadh.

We fell jealous of him then, of the son of Britain's valiant king: we envied him all that he brought away, foreigners, musicians, levies.

At Bearnas next sat down Fionn to whom we had given lordship: he looses from him the hunting folk with their red-pawed hounds.

Eight men in the king's company, men whose might was not withstood: himself was the ninth man, Fionn, son of Cumhall of the round spears.

Cuán and Aodh Beag, son of Fionn, Failbhe and Rionnolbh of keenness, Glas, son of Eadar, fierce his power, Caoinche, Daire, and Donnghus.

A hound in the leash of every man of these, Fionn with Bran before him : hearken to me in due order till I tell their names.

Fuilteach with Aodh Beag, son of Fionn, Eachtach with Rionnolbh the Keen, Fear Glinne with Failbhe, too, and Gaoth with Cuán of Crumlin.

Eitioll with Glas, fierce his terror, Fiamhach the hound of excellent Caoinche, Fear Glonn with Daire for his day, Fear Baoth in the hand of Donnghus.

Bran though a hound was yet no hound, good was her valour, fair her fame, she was no hound's offspring, from no hound sprang, and no hunting dog's offspring was her mother.

Bran never mated with a hound (good were her wit and her reason—it were not meet to tell it in his time), but with the king's son of Dál n-Araidhe.

They are following us on the height : the sword-edge-fierce Fian-prince sees approach him a great pig, horrid, hideous, ungentle.

Thus came the hog : comparable was he to every evil : a mountain height was not bigger than he, his colour purplish and brindled black.

Those eight slip their hounds at the fearful wild hog ; the hog turns ('twas a deft deed) and kills them all on the spot.

The fierce excelling eight are enraged after the killing of the red-headed hounds, and they cast each man his spear at the fearful wild hog.

Their weapons glanced off him as if he were a pillar of stone : he turns and utterly demolishes the eight yellow-grained spears.

'Now is the time for the great speeches thou holdest with Bran at the drinking : thou hast said that never paced the plain deer or hog she would not overcome.'

'Hard to contend with fierce wizardry : it is confusion to wit and reason : full sure I am, if it were to give battle, that Bran will be the uppermost.'

Up rises Fionn and takes Bran and shakes the chain and recites to her her exploits and her triumphs during her day.

‘Bigger than yonder boar,’ quoth Fionn, ‘was the boar thou slewest in the glen when he fell along with thee between Eabha and Ros Geidhe.

‘Though courageous was the boar of Druim an Eoin, swiftly thou broughtest him down in his despite : the boar of Magh Glinne of mighty tramp, the boar of Fionnabhair, the boar of Fionncharn.

‘The boar of Ríogh-choill a deed laid low, the boar of Boirche, the boar of Ros na Ríogh, the boar of Ceann Feabhrat, the boar of Fuire, the nine boars of the cave of Sgannlaidhe.

‘Thou slewest a boar at Ath Néid that had terrified the Fian, a boar from Sliabh Cuillinn over sea, and the boar of Druim Lighean.

‘Thou slewest a boar at Ath Lôich and nine boars at Ath Cróich, the boar of Cnámh-choill, the boar of Clochar, and the boar of Druim os Bothaibh.

‘Recount thy [deeds of] prowess and spirit, greater is their number than their fewness, since first hound-leash was put on thee until the day wherein thou art to-night.’

Up rises Bran, stout was her start, and she shakes all the hillside : over the mountain flies the boar, when he sees Bran approach him.

Long the pursuit, from Bearnas Mór to Sliabh Teichid, where hosts were hewn, till at length fierce Bran brings to bay the boar by which the great damage had been done.

The pig utters a screech at her till it was heard from him throughout the glen : on the hill to meet them came a hideous, ungentle churl.

Thereupon said the churl of the hill : ‘Let ye go my pig to me : do not all of you lose your lives for the sake of one pig’s life.’

Failbhe son of Flann heard him, and Caoinche, man of sharing : heard him Rionnolbh clean and bright, and Cuán of Crumlin.



Up come the fierce excelling four to the churl conspicuous and towering: but that druidry warded him, rueful for him had been their coming.

Thereafter they come blow to blow for a third of the long night, till he bound the four men with the thongs (?) of his shield in the affray.

Aodh son of Fionn heard that, and Glas of the deft warriorship, Daire of activity heard it and the good hero Donnghus.

Up come these four against the churl that was right swift: no less was their encounter for a whole third of the night.

The haughty churl binds the eight warriors of high achievement: reduces (?) now to straits the men and lays them on the slope.

Fionn and Bran and the boar from ravine to ravine and from hill to hill: they could make nought of him: no weapon pierced him, no fire burned him.

The churl takes him by the back and sets him on his shoulder: nothing was left for Fionn or Bran but to gaze after him.

‘Spell and fate and (ill) outcome on thee unless thou follow thy boar: faintness makes poor hunting, Fionn son of weapon-red Cumhall.

‘Thou shalt be under spells in the Fian unless thou follow thy own boar: Bran of victory shall be under spells, the handsome hound of many virtues.’

‘I would go with thee,’ said Fionn, ‘if I were to get terms thereby: if thou wouldst release to me at once my eight heroes to accompany me.’

‘Thou shalt have that and a blessing too, son of battle-armed Cumhall: one more request thou shalt obtain, and it will be no journey of [                      ].’

The haughty churl releases the eight warriors of excellence, and they go with him then to the *sith* above Gleann Deichid.

As they reached the door, he took from behind a wand of might, gave a stroke to the fortunate boar, which became a young stripling of great beauty.

Thereupon they went into the *sith*, they met welcome without enmity, they were arranged seated on the crystalline bench.

Fifty young lads came into them to offer kisses : followed these with thousands of charms fifty noble ringleted damsels.

Thrice fifty green-cloaked women in the house in great pride : each woman of them sat without restraint beside her well-matched mate.

A lovely queen in the further end of the house, most beautiful of the human race, offers welcome to the king, to Cumhall's son from Almha.

They are nobly refreshed from seven urns of white silver, and an urn of golden ornament for Fionn son of Cumhall son of Tréanmhôr.

The new of each meat, the old of each drink was served to the people of the house : they had noble music and pleasantness of discourse likewise.

When their ale had taken them all, it was then that the warrior said, 'What now is in thy thoughts, son of Cumhall from Almhaïn ?'

'This is what is in my mind,' said Fionn, 'since thou hast joined speech with me,—who are ye, high-minded people, that surpass every household ?'

'Eanna son of Labhar Tuinne is my name,' said the fiery hero : 'Craoibhfinn is my lovely wife without grief, the beautiful daughter of Manannân.

The number exactly of our children is one daughter and one son ; Uathach the name of the bright-complexioned son, and Sgáthach the daughter's name.'

'The one of them that is known to us, his aspect is comparable to a king's : if we saw the noble girl, we could give her description.'

Then was brought in Sgáthach the beautiful of many charms who excelled in form and elegance the women of the surface-yellow earth.

Love of her filled (it was no mild usage) Fionn son of Cumhall, son of Tréanmhôr : he offers two hundred cattle of each kind, to wed her for a year without danger.

He offers to her brother of pride a shield and a sword of hard strength : he offers as her marriage-price a hundred ounces of burnished (?) gold.

- ‘How likest thou that?’ said her father to the fair bright one well-endued: ‘though a wife is good, it is not best to seek her hand in her despite.’
- ‘Though it be not a husband meet for me, though a hound-steward of hounds should ask for me, I will not be against you, so that heavy disfavour may not come on me.’
- They set by the king’s shoulder the maiden, full gentle Luchar: she takes bond for her marriage-gift thereupon from Cumhall’s son from Almha.
- ‘Since thou art now our son-in-law,’ said Eanna of the harps of music: ‘that is why we have wiled thee hither to visit our people.’
- ‘My son is the heavy boar that played distress on you: I myself the guarding (?) giant that bound you straitly.’
- ‘Since I have got the better of you without strength of shields or blades, ye shall have compensation therefor of gold and silver and valuables.’
- ‘Yonder eight of the Fians of Fál, there shall go as honour-price to them two *cumhals* of gold for each man of them and four for the high-king.’
- ‘Take with you the eight hilts of swords of red gold that have been fitted (?): your handsome hounds shall be repaid, and your slender-shapen spears.’
- ‘Take with thee too my chessmen, Fionn, take my shield, it is gold to the point, take my famed ring of red gold, worth a hundred [cattle?] each stone of its stones.’
- ‘Take my urn, it is a host’s treasure, Fionn, son of weapon-stalwart Cumhall: of ivory and gold and silver it is, blue crystal and pale bronze.’
- ‘Take with thee the ornate urn, son of battle-winning Cumhall: besides seven rings without fault, that the better may be thy departure.’
- ‘Give me sureties for it, the surety of man to man, should my son enter the Fian, that they will all be obedient to him.’
- They gave sureties thereupon to Eanáin that night, and took sureties without defect that he should assist them with aids of power.

They spread the splendid couch : Fionn is the first to approach it :  
Sgáthach asks as he goes a loan of the musician's harp.

That lovely harp of the three strings, though such it was, enough  
was their number, a string of silver, a string of bright brass,  
and a string of iron whole.

The names of the strings that were not heavy, *Geantarghléas*, great  
*Goltarghléas*, *Suantarghléas* the third fitting, whereat all made  
mournfulness.

If the deft *goltarghléas* were played for the kings of the melodious  
world, all that might hear, though sorrowless, would feel a  
lasting sorrow.

If the clear *geantarghléas* were played for the grave kings of the  
earth, all that might hear without contempt would be for ever  
laughing.

If the full *suantarghléas* were played for the kings of the bright  
world, all that might hear (a wondrous way) would fall into a  
lasting sleep.

The seerlike maiden played the *suantarghléas* as was wont, till she  
cast into slumbrous sleep Fionn son of Cumhall of the comely  
host.

All are cast into deep sleep, Bran and the eight warriors : until  
midday (wondrous way) they were in a heavy sleep.

When sun rose over woodland (to them it was a great joy), there  
they were at Bearnas, though they had less desired to be in  
heaven.

Each man of them had his own hound and his fair bloom-smooth  
spear : they had the gold and the silver (meed of valour), the  
treasures and the urn.

Thereafter assemble the Fian, both from the east and from the  
west, till Fionn told them without restraint how he was a night  
away from them.

‘ Say not thou so, O king, son of Cumhall of comely hue : we are  
but since morning at the chase away from thee, gore-red spoil-  
taker.’

Fionn relates the story and the regret that had been brought on  
him : Fionn gave a telling token, the treasures and the urn.

It made Fionn much confused in mind, how he had been parted from his host : how a night and a day had been formed out of the fleeting fragment of one day.

This time was one of the times when Fionn believed in the King of the stars, until he went over the ancient brine, the king of companies and goodly men.

Fionn divided the seven rings among seven women beauteous enow, Eadaoin, Aoife, fair of body, Aillbhe, resplendent right comely.

He gave to me the ring of gold that was worth a hundred cattle of each lawful kind, the chessmen to Osgar of fame, and to Caoilte the urn.

For seven years upright Caoilte kept it, the lovely urn of smooth gold, until the cause befell whereby it has been found above Duibheochair.

One day we were at Duibheochair, I and Fionn of highest designs, Oscar, son of Cruimcheann, that loved me, Guaire the keeper of the urns.

Guaire asked a drink of water of Caoilte who was good of understanding : Guaire takes the unblemished urn and goes with it in search of a spring.

He finds a spring, good was its sheen, at the hill to our western side : it pleased him (a thing of noble beauty) the full-flowing liquid-cool fountain.

Guaire son of Neachtan put the urn forth towards the stream, down from him into the utter depth fell the lovely, clear, cool urn.

Five searchers and a hundred (it is no lie) were searching for it, yet all of them could not find since that day Caoilte's urn.

Then said Fionn himself to the hosts with good sense, ' It will not be found, I think, from this day till the Tailgheann comes.

' The Tailgheann will come over sea, it will be a boon to the Gaedhil, he will take Ireland out of her bondage, and he will bless the fountain.

' As he is blessing the perfect stream, Patrick, son of Calpurn, with his hand, an untamed glorious salmon will come and will fetch up the urn.

'White croziers will be made resplendent, and bells and *ceoláns* and gospels of writing, with the gold and silver of the urn.'

These are my tidings for thee, Patrick, king of the congregation : my enrichment comes not of it when I behold Caoilte's urn.

## XVIII.

## THE DAUGHTER OF DIARMAID.

Eachtach, daughter of Diarmaid, ruddy her cheek, white her neck : under no borrowed indebtedness was the bright daughter of Gráinne.

Blue-eyed noble-active Gráinne, sweetheart of tooth-white Diarmaid, daughter of side-slim Eithne and of Cormac, son of Art the Lonely.

The gentle dark-browed girl is given as wife to great Fionn son of Muirn : the maiden steals away unperceived from him with Diarmaid Ó Duibhne.

Seven years were this Diarmaid and Gráinne in the outer bounds of Banbha, with Fionn seeking for them, though he got no opportunity to slay them.

Since he could not find to wound-rend him Donn's good son of the sword-edge feats, he makes peace all guilefully : 'tis thence his life came to an end.

Fionn very quickly sent Diarmaid to make a hunting : (it is not meet for constant telling) it was a chase of deceit.

He wounded Gulban sharp of tusk, a pig of venom that was in [Beann] Gulban : woe worth who went on the stout chase when Diarmaid Ó Duibhne fell.

From that pig was named high Beann Ghulban of the esker, or it was from Gulban rugged-head, daughter of great Starn, son of Neimheadh.

A messenger goes in urgent haste with those tidings that were tidings of woe : not joyfully was told her father's death-tale to the girl.

Out starts the spirit of womanhood that dwelt in the athletic fair-bright maid: into her comes a quick spirit of manhood when she hears the tidings.

Eachtach, raging, sends for her brothers: they come quickly, haughtily (?) at rising time on the morrow.

The deed-vaunting band come together to make a devastation: it was a devastation of mighty fame, what they had slain by evening.

For three days and full nights the spoiling of the Táin had not been greater: none to surpass them come after them till doomsday.

Around the stronghold of Daolghus, Fionn came upon them by fortune: it was much work for one battalion to match her and her fian-brothers.

Four full great battalions had Fionn to guard the stronghold: the right valiant princess goes to fire the close clear fort.

She lays a siege of glowing fireballs to every quarter of the mighty burg: and she fires the fort of Daolghus in spite of the four strong battalions.

Noble-clear Eachtach and her band of brothers kept burning and swiftly slaying till rising time on the morrow.

Eachtach the high-gloried issues a challenge to duel to Fionn son of Cumhall: there was not found in the victorious battalion a man to face or to withstand her.

Single combat from magnanimous Fionn Eachtach demands, though it was overweening: her fierce household were not satisfied with any other man but the high king.

Fionn the fian-prince answers unto the furious nimble fray: rent was his battle-gear by the music of her round spears.

She gave him three stout strokes over the Dripping Ancient Hazel; she made a gaping sieve of the famous brass-barred shield.

She bared the slashing blade that was more dazzling than a lantern: Daolghus comes with ready speed between Fionn and the golden blade.

When Eachtach's golden blade touched the son of Caol of the sword-edge feats, it hewed him down with its strong stroke till it made of him two Daolghuses.

The blue keen-active blade pierces with ease through the shield of Fionn, and cuts three strong ribs in the chest of the hero.

He gave a groan of overmatching, Fionn Ua Baoisene though a man of blood; from him fell in a mighty crash the drizzling Dripping Ancient Hazel.

'Tis then that the warrior was in lamentable case at the hands of the active woman: he seemed no bigger than a half-grown boy in the shelter of his shield in the fray.

To look at Fionn in that strait the sons of Baoisene could not bear: to his relief for the first men came Oisín and Caoilte.

To the relief of his lord goes Lodhorn bold and handsome: slays the high-couraged maiden with triumph of exultation and achievement.

They take up blade-lustrous Fionn on shafts of spears on high: to Lughaidh son of Aonghus, to the leech that was fierce enow.

Fionn was seven half-years a curing that he got no wholeness, coming never among the goodly fiana from the beautiful house of Lughaidh.

The last of Diarmaid's race, dear were the wound-dealing company, fair nobly tender rods, Donnchadh, Eochaidh, Aodh and Eachtach.

Blue-eyed Gráinne did not bear to Donn's son of the sword-edge feats but one daughter that grew up, and that one was Eachtach.

Son of Dui, good cleric, godly charitable heart, is it not in the middle of thy chapel that tomb stands beneath which is Eachtach?

## XIX.

## LAMENT FOR THE FIANA.

This night 'tis an utter end of the Fiana: the power of their heroes has forsaken them; few to-night their hounds and their men: 'twere easy to number them.

Not this was the number of our host in Ceann Cluith when lips were whitened: four score hundred without fault we went to Doire Dá Lon.



Our array—a festival of valour—going to the blackberry-brake of Loch Lurgan, thirty hundred that talked brave deeds was our loss at eventide.

Our loss in the battle of Gabhair, thirty hundred of valiant hundreds : our muster when we came out of it was twenty hundred ringleted fian-men.

In the battle of Ollarbha, without deceit, there Ireland's monarch fell : where Fionn fell through Goll's daughter was in the Bregian battle above the Boyne.

Last night we went to Magh Deilge, sixteen hundred in an hour of wrath : to-night there live not of those but six and thrice nine men.

Not alike to-night (alas!) are my following and my king's : innumerable after hard battle were the people of weapon-strong Cumhall's son.

Wheresoever we shall be to-night, our encampment will not be numerous : we might be counted as we sit, both hound and man.

It grieves me that thou art so, Caoilte of great valour, that thou art without fierce warriors after battle and combat.

'Tis this that makes me so, Oisín, my faultless son, that manly Fionn no longer lives, my chieftain and my lord.

The Gray Man's three sons live no more, nor Aodh Rinn in the shelter of his shield : the Red Spears are no more : the One-wright's sons are no more.

Fionn son of Dubhán, my friend of the race of Murchadh, is no more : from Gabhair's perilous battle comes not Dubhan son of Cas, son of Cannán.

That famous pair are no more, Cas of Cuailnge and Goll of Gulba, Mac Ua Neachta from beyond is no more, Fionn son of Seastán is no more.

Céadach, man of delight, is no more : Iodhlann son of Iodhlaoch is no more : Flann the eloquent hero is no more : the three sons of Criomhall are no more.

The faultless Green Fian is no more : the Fiana of Britain are no more : Daighre the bright lad is no more : more missed by me than any man.

The war-like House of Morna are no more : alas that they were not on one side [with us] : Goll, Art, Conán, faultless Garaídh, beloved lively band of foes.

Sgiath-bhreac and Banbh Sionna both no longer raise the shout : Coinnsgleo of fame is no more, the Fuath of Calraighe is no more.

Fionn's offspring are no more, Oisín of admirable warrior-skill : they have gone from the bright world all but thyself alone.

Even thy own children are no more, Oisín of great beauty : Fear Logha and Oisín without fault, Eachtach, Uladhach, Oscar.

The House of ready Ronán is no more, my kinsmen and my own sons : their muster for battle was twenty hundred shields of one colour.

O Caoilte of the many groans, no warrior lives that has not suffered woe : an ebb comes to every principedom, no world-good is lasting.

The great concourse is no more, that we once had in our mustering : nevertheless, let us behave bravely, since they come not to our aid.

A prophecy that Fionn made, on Samhain's eve in the Yew Glen, that the faultless Fian should depart, and that it should be an end of us to-night.

To-night it is an utter end.

. XX.

THE SWORD OF OSCAR.

Sword of the bell-ringing clerkling, many are they that were thine enemy, and off whom thou smotest their heads and parted them from their bodies.

The first man whose head thou didst take off was sturdy Crithir son of Dubh Greann : Minelus justly passed thee (?) to the hand of Saturn son of Pallor.

Ruin the sword hath wrought : to many it has brought a tragic death : man never had a hard blade that played more havoc on good armies.

Thy first name was the Swoop of Battle in the hand of ruling Saturn : many battles were given with thy edges, thou blue and clean-edged sword.

Thou slewest Sadhorn son of Luan, by the hand of victorious Saturn the Great, and his five sons, a famous smashing : O Sword, great were the spoils.

Thou slewest, O Swoop of Battle, by the hand of ruling Saturn, in the battle of keen Magh Glinne, Grinne and Dearg, and Deighrinn.

Thou slewest another haughty pair—what nation but deemed it grievous ?—on the mountain of Tiris, it is no falsehood, Ilis and Iacobo.

Jove stole thee from his father, thou sword that wast strong in encounter, until he earned thee hardily on Sliabh Dosaigh of brown sloe-trees.

When he had got the Swoop of Battle, Jove, son of the high prince, thereafter he could not endure until he and his father gave battle.

Dardan, son of Jove, who was fierce, it was he that brought the sword over rampant, and his mother Electra : it was a glorious adventure.

When he had gotten the Swoop of Battle, Dardan, son of the high prince, Dardan slew on the plain Sardan the brown, his sword's destruction.

Sardan of offspring had one son, he was noble, he was handsome, his march was loud above the tribes, whose name was Gola Gallamhail.

Gola went for his judgment to Dardan, who was on a foray : and came to terms with him, though it was a mighty achievement, so that they made a marriage alliance.

Gola gave his daughter as wife to Dardan of brightest aspect : she was fair in form and in mind, Be Chrotha daughter of Gola.

Gola's daughter bore a son to Dardan of the white hands : the hue of blood was on his face, his name was Mana Faluis.

Mana brought the sword to Tros, it was no token of keeping silent : Tros slew with it nine thousand, and took the kingship of Troy.

Tros gave to victorious Ilus the sword by which hosts were hewn down : many battles in the east were dealt by the hand of Ilus, O sword.

Ilus gave the warlike blade to his worthy lawful son : with it the hosts were beheaded by the warrior Laomedon.

Laomedon, whose aim was good ; he was a haughty warrior : that man, like a sea of waves, Hercules slew him with one fist.

Hercules carried off in bonds the wife of Laomedon, though dear-beloved, into Greece, the honoured warrior—he was now king of the Trojans.

The Greeks bore off across the sea Laomedon's head filled with his blood : the spoils, the arms, and the armour of the dead man unto one place.

Hercules gave to the son of the king of Greece the sword of Laomedon, it is not a lie : bestowed it on the prosperous lord whose name was Jason of many beauties.

Twenty years and two months Jason of colour kept the blade : it was a tragic tale, though a disgrace, how he was slain by the two mothers.

When he fell—it was no tender deed—Jason son of Eson the renowned, Hercules, for its love, took back the sword of Laomedon.

Hercules pitied Priam in sorrow for his father, Laomedon : he loosed the locks of his fetters, full surely he set him free.

Hercules of beauty said : ' Be not thou, Priam, as thou art : make not lament of thy fortune : Troy of Laomedon shall be built up.'

Hercules built up Troy, and gave to Priam a wife for the bettering of his promise, the daughter of the king of the great Troad.

' Were my father to remain alive, and the king of Greece, without falsehood, I deem it better than all I have seen, that I have Hecuba to wife.'

They made another resolve, the kings of the choice earth, to give his father's spoils to Priam of the tribes, together with the good sword.

Hercules brought Priam away without sorrow; he built up Troy of Laomedon: its danger was the less, free from harm, that Hercules spent a year in guarding it.

Hercules built up Troy: never was a city like it: he leaves Troy full of a host to Priam, son of Laomedon.

Hercules the warlike was slain by Priam son of Laomedon: not without requital was slain the head of the heroism of the heavy earth.

It was Alexander ruined Troy: Priam's son by his wife was he: it was a foundation of wailing and of strife when he brought Helen over sea.

It was Alexander who brought from the east the wife of Menelaus in his ships; that is how Troy was sacked, though it is a calamitous story, through one woman.

A fleet went out of the land of Greece in search of Helen through jealousy: they inflicted a slaughter of sharp battles, they ruined Troy of the heavy herds.

Fifteen hundred ships, twenty and one, it is the truth of it and not a lie, was the hosting of the Greeks over sea to sack Troy against the Trojans.

Then Priam gave the shapely sword and the standard from Saturn to Hector that his fierceness might be the greater, his spear and his sword.

Sixteen battles thrice told Hector won around Troy by this sword over the Greek army, as is told with great envy.

Never set sole on the lovely world, never told his secret to his wife, never trod the solid earth a hero like Hector son of Priam.

From the first day that Hector went into the battle of the Greeks without danger, ten hundred thousand (ten hundred warriors?) [were laid] under gravestones by the hand of Hector alone.

Hector fell by treachery in combat with weapon-red Achilles, and gave his sword in succession to Eneas son of Anchises.

Eneas left Troy, went into Italy, the king: it was no few that fell beyond the sea in Italy by the sword.

A giant in Italy there was : weapons did not find his body : Great Hero's son, without being similar, whose name was Uarghaoth (Cold Wind), weapon-bold.

To him went noble Eneas : he was the brave, liberal (?) Trojan : he slew Great Hero's son over sea : the name Uarghaoth stuck to the sword.

Two sons had Eneas of offspring : they were noble, they were handsome : a bright, smooth pair who were not surly to poets, Silvius the youthful and Ascanius.

When old age came to him, great Eneas, it is no fiction, he made bequests to his sons, for the good youths were trusty.

Eneas made division for his love, gave away his treasure to Ascanius : without weakness, it was a manly man, to valiant Silvius the sword.

Silvius, the hero, has gotten the sword whose name is Uarghaoth : energy and fury, and valour, grew full in the good lad.

Silvius sailed over sea in two hundred ships to the isle of Tor, and brought from the sad isle Be Mhilis daughter of Tola.

Then Tola's daughter bore a son to Silvius of the strong hands : Niul of Inis Tuir his name, mighty his tramp amid the blows.

And Be Mhilis gave to Niul Cold Wind that had laid hosts in clay : Daire died in his fortress over sea from his blow with the sword.

When Julius Cæsar was with Bé Bhéasair in the house of Niul, he gave a great love that was not hidden to the daughter of the king of the Green Furrows.

And Niul wedded Daire's daughter, Bé Bhéasair of great modesty, and Bé Bhéasair gave birth with fame to Julius Cæsar, high king of the world.

A beautiful daughter had Niul, Caladh, whose desires were good, bright griffin of the bountiful white hands, her lover was Lomnochtach.

Caladh went in elopement, took with her her father's sword : the lawgiving queen bestowed the sword on Lomnochtach.

\* Read this last stanza before me  
where thou seest the cross above.

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\* This note is inserted by the scribe. The text has been amended accordingly.

Lomnochtach—he was no faint hero—brought a woman into captivity with him from Ireland : a queen of lovely head over the sea, Fionnchaomh, daughter of good Cairbre.

Lomnochtach bore to his fortress that maiden of good disposition, and gave to the noble, gentle maid his precious things and his treasures.

Lomnochtach got secret word that Cu Chulainn was a lover of hers : he longed to slay the Hound, without lie, on account of his great wife.

He came upon a Hallow Eve to slay the host of Eamhain, to take the spoils of the Hound of Cuailnge, and to burn the Red Branch.

Lomnochtach came to the land, the hero—fierce was his power ; it was enough to meet one hero, the Ulstermen, and the men of Ireland.

It befell that three were on guard as he came by Traigh Bhaile, the Hound of the feats, Laoghaire from the pool, and Muinreamhar son of Eirrgheann.

Laoghaire fled—it was not seemly—when he saw the giant : active Muinreamhar's face changed hue as the form of one dead that hour.

‘Tell, thou active Muinreamhar,’ said Bricne to his brother, ‘what has fairly taken away thy wits and changed thy spirit?’

‘The giant has made a coward of thee, Muinreamhar son of Eirrgheann : clear to me from the bones of thy head, that thou art a spear-thrower no more in Ireland.’

Muinreamhar forsook his weapons : Laoghaire went in rapid rout : no manly man was Muinreamhar nor resplendent Laoghaire.

‘Why dost not thou, fierce Laoghaire, aid Cu Chulainn, when he is left alone of the defence to fight against the giant?’

‘Muinreamhar, be not as thou art, for thy wife will not love thee : all men recognize how thou art : arise, shake off thy disgrace.’

Muinreamhar sailed the rude sea till he came to Dun Bolg, and brought off the treasures over the water till he reached Cu Chulainn.

Cu Chulainn divided the treasures, without having promised, among the nobles of the Ulstermen, gave them so without delay that Muinreamhar got not a whit.

The sword wherewith hosts were hewn down, Cu Chulainn gave to the son of Roech: great was its service in rude battle: to Fearghus he gave the tempered blade.

The warlike Ulstermen went to Scotland in contention, when they fought a successful battle with the handsome sons of Adhnuall.

Fearghus gave the rude stroke from his hand with the tempered blade: seven hundred falling—it was no failure—and Ibhual by the sword.

The son of Roech gave a champion's blow in the Ulstermen's battle of the many shouts, when Fearghus smote down—it was a bright feat—the three Maols of Meath.

Seventeen hundred heroes twice told, Acoll led over the great sea: the hostages of all valiant Ireland were brought to him at Thurles.

The men of all Ireland went to Tara in one band, along with Cathbhaidh clear and bright, to adopt a plan.

Cathbhaidh went aside from them to consult his knowledge of truth: 'there is not in Ireland, I wot, but one combatant that will stay him.'

'Who is that victorious one of Ireland's men, of hard encounter? by thy druidry of fame tell us truly, Cathbhaidh.'

'Is it I?' said good Conall, said Aimhirghin's renowned son: 'Is it I?' said the Hound of the feats: 'Is it I?' said Fearghus.

'Is it Cu Raol, that never spake false? Is it Fiamhain son of Foraoi? Is it Naoise of the weapons of battle? Is it Fear Diadh son of Damhan?'

'None of you encounters him, yon Acall of clear aspect: it has been foretold for him through valour, that he should be high king over you.'

'Do thou give us advice, Cathbhaidh of excellent mind: is it better that hostages go forth, or valorous energetic battle?'



'It is no shame for ye that he get hostages, ye men of Ireland, it is no hardship, seeing that the men of the pleasant world have given hostages to this one man.'

'I say,' said good Conall, said the famous son of Aimhirghin, 'the hostages of the Ulstermen shall not go forth, despite the foreigners.'

'By thy hand, good Conall, famous son of Aimhirghin, though thy hand is good in fierce battle, thou shalt not excel him in combat.

'Lightly he will let you off, if only his title of king be given: he will not rudely take any hostages, but only me and the hard sword.'

There, Patrick, thou hast it all, head of the numerous host: long they shall live when thou art in heaven, some of the stories of the hard sword.

Sixteen and a hundred years Fearghus had it, it is no lie: until the pleasant hero fell at the hands of Lughaidh, Oilill's blind man.

When Fearghus fell who was not weak, Meadhbh obtained the kingly blade, and though it was not well thought of, she gave the sword of Fearghus to Irial.

Irial went from Eamhain on a visit to long-spread Lochlainn, to learn the news of Beirbhe through desire, and to see the form of his love.

The love of Conall Cearnach's son, daughter of courageous Lugaine, great her gain, she was haughty, she got for wedding-gift the hard sword.

When fierce Lughaine obtained the tempered hard sword of the combats, he gave his name to the blade as long as it was in Lochlainn.

The good son of Tuire of the deeds slew Lughaine in combat: from the day when the man fell, his name stuck to the sword.

Often thou wast wont to feed the raven on the vigorous bodies of brave men: never was thy blow warded off, dealt by the long arm of Lughaine.

Sixteen and a hundred years it stayed in Lochlainn, it is no lie, until Eimhear Alpa arose, the handsome right spruce stripling.

A daughter Eimhear Alpa had, a handsome right clever damsel;  
Be Thuinne was her name, yellow-topped Breasal's queen.

The son of Breasal and Be Thuinne, his hero-stroke was never  
parried, whose name was Aonghus Gaoi Fuileach by whom  
vultures were incessantly sated.

The woman-groom of Fionn of the Fian, the Dark Groom of the  
Dark Mountain, though good was her nature upon a time, she  
was the mother of furious strife.

The Groom brought it with her over sea to Aonghus her grand-  
father: for the full keen blade it was not meet to go into the  
combat of a feigned man.

Thy stroke was never warded off in battle, in duel, or in fray: thou  
wast the king-blade of the universe, until a hag's head broke  
thee.

When it was broken in two, Aonghus of fame took a dislike to it:  
it was an omen of overthrow and of sighs: he gave the sword  
to Oscar.

Though Oscar's hand was good before, until he obtained the sword,  
after that it was not warded off as long as he was alive.

Six hundred heroes four times told, six score kings in battles, and  
twenty warriors renowned for valour, Oscar slew with the  
sword.

From the first battle fought by it till the great battle of Cuil  
Dreimhne, I have the proof of it for you that it was wont to  
slay gentle, pleasant men (?).

Of the first swords of the universe is the ancient whose stroke was  
sturdy: bless it, Patrick of the pens: that sword is Hew-the-  
bodies.

A curse on the blacksmith's boy, shamefully he sold Hew-the-  
bodies: a blemish, man, on thy body! thou didst ill to sell the  
sword.

Take that sword from thy belt, thou little clerkling that hast  
afflicted me: have thou done with the fierce sword and stick  
to thy clerkly order.

Since the blind man has been stirred, by the souls of Caoilte and  
Fionn, unless Maol-Chiar goes out I will quickly kill the  
cleric.

My heart is broken, and I blind—uch, uch ! Patrick of the pens—  
Maol-Chiar to have my son's sword that laid the wild man  
low (?).

Though populous be Ireland now, with men, women, and youths,  
uch ! more men have been slain with this sword, thou little  
clerk.

Though many spoils it has taken since the day it came to Oscar, it  
has driven me to lament out of doors, how I have told the  
history of the sword.

I beseech the Lord above us that he visit not on Fionn's son what  
I shed of tears for you as I regard the sword.

Thou sword.

## XXI.

### THE BATTLE OF THE SHEAVES.

Dig ye the bed of Oscar : many a band he heartened : though Oscar  
has gone from sight, many a hard spoil he used to win.

Many battalions he overthrew : many bands were under him : much  
he vaunted (?) of gentle women who loved the slender man  
of noble race.

It was thou that slewest Fraochan the quarrelsome one morning  
over Teamhair Fail, when he had challenged thee in the dale  
to single combat in Leithgleann.

It was thou that wentest, against our will, to keep tryst with  
Umhall's daughter : only eight warriors brave in battle (?) :  
courageous Oscar the ninth.

The Battle of the Sheaves that the Fian fought, the which is  
famous ever since, no better battle was ever fought in the  
land of Scotland or of Ireland.

One day that Fionn the Fenian prince from Formaoil was hunting  
merrily, he let loose his good hounds through the lands (?) of  
Tara.

He chanced to find on the plain a little fawn . . . that outran both  
men and hounds until it came to Collamair.

Caoilte's wife had on the plain a field of ripe corn : the shelter that the deer found was to make for this from afar.

Just then came from her house the daughter of haughty Barrán in her chariot on her two horses through the hunt and the chase.

She gives welcome to the king, to Cumhall's son of comely hue : she proposes to bring him with her to her house : the Fenian king did not consent.

'By thy hand we will not go with thee, youthful daughter of Barrán, till we know whether the little foot-swift antlered deer comes out.'

'It is in vain for you all to hunt the wild beast of the plain : never trod the level world hound or deer but it would leave behind.'

We were ten hundred in turn hunting and pursuing it—Caoilte's household, the active band—and we made nothing of that deer.

Then Fionn bade Aodh Beag of the ready arms to go at the field without slackness, with the Glais-fhian and the clan of Neamhnann.

'Reap ye quickly the corn for Caoilte's wife with all your might : we shall find our game thus, and it will be a help to the wife of Caoilte.'

There were twenty hundred of the Fian and ten hundred in one array reaping wheat in the plain for the wife of Caoilte of Collamair.

That is the happiest chance for a housewife that I have heard of in my day, Aodh Beag along with the Glais-fhian reaping the corn of Caoilte's wife.

Caoilte's wife in her shapely car, eastwards westwards until evening through the band of reapers, and Daighre chanting a melody plaintively for her in her car.

It was this way with the king, Fionn son of Cumhall of comely hue : he had a fork of four prongs piling up the sheaves.

And great Goll son of Morna, and Art the royal heir, and rugged Conán of horrid guise, and Fionn Mór son of Cúán.

And Modh Smala son of Smól and Dubhthach from Lethmhóin, Oisín there, and Fionn without slackness, Aodh son of Fionn and Oscar.

There were not in the reapers' band but three swords guarding us, my sword and the sword of Fionn, and the sword of Oscar of ready weapons.

Once that the high-king of the host glanced over the vast open plain, he saw approach him seven battalions under Dolor son of Trénfhlaith.

Dolor son of grave Trénfhlaith, who became high-king of Lochlann, coming with seven battalions to Bregia to win the mastery of Tara.

Then said Fionn the seer, 'Goll son of Morna, beloved, what shall we do, the valorous bands(?); shall we retreat or stand fast?'

'A man lives after his life,' said Goll the royal prince, 'and he lives not after his honour, I say full surely.'

'My help will be good for you,' said Caoilte of the comely form; 'I will fetch out all your arms through the gates of Tara.'

Ten hundred swords, ten hundred shields, were Caoilte's load, great was his worth, like the blast of a keen wind, from Tara of the swift fian.

Not a man had fallen in the battle till Caoilte of the spoils arrived bringing his burden of weapons to the steadfast, unyielding fian.

It was thou that gavest the battle, Oscar, my victorious son, thou followedst northward the rout till thou camest to the Craobhruadh.

If I had fallen there, I swear by my shield, by my helmet, that Tara had been waste at present from the fierce fight we should have made.

Alas, that I have not left Ireland of the bright land to my son, to my kinsman, yea, and the whole level world, if I might not find shelter for Oscar.

Ah, man of learning, man of learning, pity thou hast not dug the tomb(?); settle aright the clean stone that is under the heads of the heroes.

Lay Oscar on this southern side—it is a bitterness to my heart and body—Mac Lughach without quarrel or hatred, lay him quickly on the north side.

Rise up, my friends without fault, fix the coffin without stain,  
straighten its front to the wall, let the bed of our beloved be  
dug.

Dig ye the bed.

## XXII.

## THE DEATH OF GOLL.

Tell us, Oisín son of Fionn, and turn thy heed to us, how many fell  
on the hard rock round victorious Mac Morna.

There fell on the hard rock by the hand of the son of sword-hard  
Morna, one man, four men, and thirty hundred, fell by Goll of  
mighty deed.

His first stark combatant, woe! that they never returned, Dubh  
son of Lughaidh, it is truth, with twenty hundred mighty  
heroes.

Aodh and Eochaidh—sad the tale—fell by his sharp point, Dubh,  
son of Lughaidh of Druim Cliabh, the truly noble man was a  
great sorrow.

Cairbre, the ringleted, that came over sea with twenty hundred  
ready spoilers, a match for a hundred in the battle, by Goll's  
hand the champion fell.

The three Dubhs, sons of Maol Mithigh, they came over the wide  
sea, fell on the rock—it was not meet—by the handsome son  
of Morna.

Dubh Druimneach skilled in crafts, the hewing hand-red hero, the  
high tower of exploits, fell by wounding sword-red Goll.

Fionn son of Fionn Bán Ua Breasail did not withstand in the  
combat; once he had reached Mac Morna his battle-valor  
availed him nought.

When Caireall's lot was come, fortunate hand that sought no  
homage, Fionn the chieftain went around them to beseech (?)  
Goll for love of Caireall.

It was a conflict of two waves of doom, Caireall and Goll the  
warlike, Goll and Caireall the brave, there was no respite  
though they were well armed.

They have out the limber blades, a fight whereof came sorrow,  
brave and fierce was their fight, standing apart from the sons  
of Morna.

Caireall stood fast upon his ground : though he stood fast, he was  
not joyful : neither of those two before had ever reached the  
same power.

Uch ! he has left him (dead) on the rock, Goll son of Morna,  
though it was pitiful : for the champion it was rueful : never  
again comes his equal.

Flann Ruadh was let at him, while their armies were silent in  
shelter : it was he who cut—a fierce feat—the head off Goll—  
terrible deed.

The brave tower of battles fell, haughty Goll, son of Morna, head  
of the heroes, king of the lords, the race of Morna of the broad  
shields.

Though many a fight was fought before by Goll Mac Morna of the  
companies, it was by hunger the man perished, though he had  
taken the spoils of hardy men.

Pleasant, O man, is thy tale to me, grandson of Cumhall, comely  
man : how long had your peace been thus, tell the truth of  
it and make known ?

A year and a half, I speak the truth, three months and twenty  
years, peace and pleasantness lasted between us and the high-  
boasting tribe.

I do not fail to remember, O Cinaoth of the land of Tara, all that  
broke our peace at first, I remember how it happened.

We lived exchanging swords and hounds, without quarrel, without  
assault, interchanging chess-games in turn, with abundance of  
blades and breastplates.

Without malice, without high rebuke, without spite, without  
imputing blame, no one deceiving another, no wrath, no  
stubbornness.

No quarrel, no wrangle, no envy, no evil mind, no ill design, no  
war, no plunder, no battle, no brusqueness, no treachery.

No harm, no feud, no anger : they were peaceful at every noble  
craft, in one encampment, bright and pleasant, Scotland and  
Ireland together.

Levying tributes and hostages from the islands of the Torrian Sea : none withstood them in many achievements, in battle, in fray, or in single combat.

This was the manner of our peace with the house of Morna of the great feuds—whatsoever Fionn; no weakling, got, he gave to them with a blessing.

Each townland of forest, each wood, one-third of it without grudge, the band most brave in eastern straits, a third of the chase and of the game was theirs.

Free quarters in every third townland from Hallowmas till May in every land where they had power, every third whelp for training(?).

Every third marriageable woman in the five fifths of Ireland, every third tribute that was raised, every third blade, every third breastplate.

And the first place on every strand, what time we filled the barks, and the last place in every land in the time of a foreign war.

Goll was his two spears length behind the fians of Ireland and Scotland : at the beginning of each good battle, Morna's son was of the foremost men.

Pleasant, O man, is thy tale to me, grandson of Cumhall, comely man ; who broke your peace after this, tell the truth of it and speak ?

Well indeed do I remember, O Cinaoth of the land of Tara, all that first broke our peace : ill befell the event.

Every peace that we all arranged, both king's son and overking, Caireall of hundreds and Conán used to break, though it was a deep reproach.

It was Caireall that had reason, Conán that was wont to be in the wrong : their pride and their unruliness were the undoing of the Fian.

Fionn had a great feast in Almha, O gentle battle-armed Cinaoth : many a king's son was there, good was their peace and their satisfaction.

It was I who rose in the great house that day to order the multitude ; at that time I was fair of face, comely in gear and in garb.



The head of the handsome host sat down, Fionn son of Cumhall from Formaoil : I placed on his right hand Goll son of Morna the terrible.

Next after that in Fionn's company, Oscar at the shoulder of Goll (Iollann), and Garadh, his grip as a griffin's, beside Oscar son of Oisín.

Beside MacLughach the hero, we placed headstrong Conán : unlike in wit and sense were those two that sat together.

After that, the Fian sat down, the beautiful band with waving hair : well was the company served, without forget, without neglect of aught.

Plentiful was our silver and our gold at that banquet as we drank together : there were ten score sons of kings at that feast that was not contemptible.

As we were drinking in that mansion of the mighty hosts, the door-keeper came in and shook the dangling chain.

Then the head of the assemblage, Fionn son of Cumhall, son of Tréanmhór, inquired : ' Tell rightly thy tale, why hast thou entered, doorkeeper ? '

' A single man, hero-like, courteous, gentle,—if his strength is according to his size, he would seem likely, beyond doubt, to overcome a hundred in valour.

' Here are the three colours of the man : the colour of a calf's blood in his cheeks, the colour of the raven on his brown hair, his body's colour as a lamb from the river.'

' What name, what country, has the man ? or in what land was he reared ? is he of the men of Alba round about or of the states of Tara ? '

' A foster-son of the king of Alba of the territories, with the mark of battle on his comely shield : he has a silken cloak around him thus : a great glory is that man.'

' Let in,' said Fionn himself, ' the good son of wise Conbhrón ; if it is Caireall of the dexterous arms, he is our rightful kinsman.'

After this hardy Caireall sat down in the splendid mansion : his ten hundred are placed near him at the side of the house of Almha.

As we were drinking without care in the vast mansion of the king, the sons of Morna stand up to claim their great privilege.

Here is the privilege they had, that boastful race of Morna : every bone of a deer in which there is marrow was always given to Goll.

Caireall asked without guile of MacLughach in full anger, why the round joints are given in pride to mighty Goll.

MacLughach, who was not timid, answered the question that Caireall put : the bones are the champion's portion of Goll in Fionn's house of the great assembly.

Dexterous Caireall said that never would he eat the flesh if he might not have from Goll the marrow that would be in the all-bare bone.

Caireall stayed (came to stay) in the Fian, obeying his own good foster-father, on condition that Alba should be subject to him while he himself was in fianship.

The peace of the House of Morna was kept without sorrow and without constant bitterness through Fionn becoming surety for the fulfilment of its terms without grudge.

‘Certainly we will fulfil the peace in all things about which we have been at feud, yet so that Goll shall not have the bones : we will never part with them.’

Iollann (Goll) said without contempt : ‘Long have I obtained the privilege of the bones : it is no good work for a foolish hasty lad to come to seize my right.’

‘I tell thee, by thy hand, Iollann, though great is the dread of thee, that we will never let the bones go to thee for fear of combat.

‘Since thou gavest the battle of hardy Cnucha, victorious son of Morna, thou hast the bone since then, for want of Cumhall of the hundreds.’

‘Cumhall of the feats fell there by the might of my hands in the combat, and I slaughtered his host in turn : to thee I will not humble myself.’

Caireall said with no weak voice : ‘It were better methinks if only Goll and Garadh and Conn had come against him in the fight.’ Etc.

## XXIII.

## THE ADVENTURE OF THE MEN FROM SORCHA.

It was a feast that Fionn made for Cormac in the great mansion of Sidh Truim: the nobles of the men of Fál came with the prince of Tara to the meeting.

The king of Alba comes, and the king of the Greeks, and the son of the king of wealthy Lochlainn on a visit to Cormac of the battles in pride and in splendour.

Iollann, verily, was the name of the king of the Greeks, Corc the name of the king of Alba of many roads, Conall and Cuilleann of the ships, the two names of the sons of the king of Lochlainn.

Fionn, a prince without envy, sent an invitation to Cormac to come to the banquet given without guile to the men of Ireland.

When each had gone without deceit into the yew-brown red mansion, the king of the Greeks was placed with the king of Alba by his shoulder.

And the sons of the king of Lochlainn reproachless, fittingly at the right of that king, the man supreme in majesty and power, Cormac, son of Art, the high-king.

The king of Ulster and his following, and the king of Munster of good aspect, the king of Cruachain of active mind, sat around Cormac on that occasion.

The king of warlike Leinster sat, a generous man of perfect mirth: great was their mirth at a feast, all that were in the side-blue mansion.

Eight men and eighteen score of leaders of hosts, it is not untrue, were around the king of Ireland of the spoils, not reckoning their foreigners.

On the further side sat the worthy high-king of the fians of Ireland: great as was their display at the banquet, Fionn was a better man than all in the mansion.

At Fionn's right shoulder were set Goll son of Morna, the sons of Nemhnann, and myself, good cleric, on the left side of my father.

Oscar and Diarmaid, son of Donn, at that time by my shoulder : after these were arrayed the high nobles of our fians in the mansion.

Along with the son of active Morna were Garadh and valiant Conán : Goll and all his kin at the right hand of Fionn of Almhain.

There were thirty poets between Fionn and the fire : not a man of them but had a silken cloak from the son of Cumhall, son of Trénmhór.

The stewards who were in the house attending the rest at this time were Caireall, Fionn of the high steps, Caoinche and brown ruddy Daire.

Baighne, a man of wisdom, another good son of Fionn himself, and Caoilte, victorious man, serving the high princes for us.

The joyful hosts assume a great and clamorous mirth through drinking : we behold coming into our presence a cheerful, merry *Gruagach*.

His sweet-strung harp in his hand : it was more musical than organs : deftly, excellently he played it, so that our company were not displeased.

The hosts fell silent of their own accord at the tender sound of the music : the *Gruagach* of the harmony was then placed in a chair of gold.

A slave followed him without fear : never saw I so big a man : with a caldron on his powerful arm that would cook enough for seven hundred.

Said Fionn of brightest visage, the king who never failed at need : 'Ask thy guerdon forthwith, man : name us thy errand to the hostel.'

'To ask my caldron-full of gold from the good son of Cumhall of the hosts, and to find out who is best at bestowing of the men of Ireland.'

Muireann's good son answers that, and not by reason of having feasted, and gave his caldron-full of gold to the huge and kingly giant.

It was Fionn's luck and fortune, when the strong man came over the wave, that Trénmhór's son had in his camp by chance a shipload of gold.

Fionn said to Caoilte : 'Go forth to pay it': Caoilte brought in of the gold of Araby its fill in the Gruagach's caldron.

The Gruagach said to Fionn : 'I find no prince thy better ; there cannot be in the east or here a king, however great, to compare with thee.'

Fionn, whose utterance was not rough, asked in a loud, clear voice of the huge man : 'Since thou hast now got thy will, thy name, thy surname, tell for us.'

'Thou shalt have the truth of my tidings, man of the mighty combats : I am Fer Dochair son of Dubh, from the bright lands, from the Sorchas.

'Fionn, the Gruagach is a son of mine, that played the music of many virtues, the man who excels in spirit and strength, is best in valour and wizardry.'

Then out spoke good Conan, who shunned no man's encounter : 'Though now though art not reckoning Fionn, he would carry the prize in all thou saidst.

'Never yet came one to compete from near or from ever so far but he would find in the household of Fionn a man to match him in Ireland.'

'My match was never yet found near or far away : nor shall there come here now one how good soever to contend with me.'

Anger seized Oscar of battle when he heard the challenge, and he wagered beyond the men of Ireland to master the fair-haired Gruagach.

Up rose the man that shook the chain, on hearing the brawl, and shook thereupon the chain of silver, that was not of bronze nor of iron.

Then valorous Fionn fell silent at the general sound of the chain, till his visage reddened like scarlet at Oscar's insult to the Gruagach.

The whole host was hushed at the blushing of Fionn of Almhain : there was not a hero of hard combat whom it did not check at once.

Cumhall's son of valour spake to the good son of wise Oisín :

‘Oscar, though good be thy grace, do not insult the Gruagach.’

‘By reason of the wrath that just now has come on the son of Cumhall,’ said Oscar, ‘unless thou master the prince of Fál, thou shalt fall in consequence of thy challenge.’

Spake the Gruagach who was not slack : ‘Son of Cumhall son of Tréamhór, since to thee, Fionn, I have come, escort me safe out of Ireland.’

‘Be not in dread to return, Gruagach of the waving crown of hair : thou shalt have a clear escorting from me out of the bounds of the Gaelic shore.

‘Though the men of Ireland all to one man were to come against thee, I will send you safe from them till thou leave the shore of Ireland.’

‘True is everything that has been told of thee, Fionn of the edge-naked arms ; aught good that was said of thee was no flattery, son of Muireann of the great feasts.’

Eight good men were sent by the high prince with the Gruagach, MacLughach and honest Caoilte and Caireall, grandson of Conbhrón.

Caol Cródha, high was his might, the three sons of the Craftsman, from the high-king were sent ; the other man, fierce and ready-witted, the tall Oscar son of Cromcheann.

There are the eight that Fionn sent—I have heard of no company to excel them—with great courtesy from his house to accompany the Gruagach.

Spake the Gruagach of ready speech : ‘Since I am going, Oscar, if thou shouldst follow me to Sorcha, thou shalt have combat and fierce encounter.’

‘I swear by my wounding weapons, by my sword and by my spear, when I hear that ye are in the east, that I will go to seek thee.’

The Gruagach departs, and the huge man, and those eight of our host, from us in a ship over the salt sea eastward from the great haven of Benn Edair.

The unwearied crew found a wind that was always with them : for those three months’ space they were encountering perils and wanderings from the course.

They took harbour in Sorchá having parted with trials : heavy was their weariness from the sea, the handsome beloved eight.

The son of great Lugh,—Caol Cródha, fierce was his awfulness, asked—‘ What is the land of shining hue that I see ? ’ said the high prince’s son.

Then spake the Gruagach to Caol Cródha battle-victorious : ‘ This is Sorchá strong and staunch, son of Lugh of the strokes.’

‘ If hither was thy journey from us, from the excelling land of Ireland, go into thy country—we deem it time—and we shall go to Ireland.’

‘ Come ye with me for love of Fionn, ye nobles of the pleasant heroes: the delights of Sorchá shall be yours until your heavy strain be relieved.’

They go promptly forth from the ship, the eight heroes much beloved : the Gruagach and the huge man were at their service diligently.

They see a city in the land, various and beautiful was the colour of its side, many a free craft was followed on its outskirts.

In the dauntless fortress were a kindred many-hued, delightful, with blades of furious flames, with satin silken cloaks.

With seric cloaks of satin, with tall regal womanfolk, with seric embroidery moreover upon her cloak around each queen.

Though in many a castle I have been ere now, south and north, east and west, I have not heard of another such home nor of a people their equal.

The multitude fair of colour came forth, they made obeisance to the Gruagach, and they kissed him affectionately, youth and maiden alike.

When they reached the huge man, both womanfolk and multitude, each man promptly gave each man’s kiss to the Gruagach.

‘ Tell, thou Gruagach of war, by whom every challenge has been sustained, who are the scanty band thou hast brought to the mansion.’

‘ With Cumhall’s son of ruddy face, who gives no refusal nor denial, abide the eight of good service, and seven battalions in his standing fian.’

MacLughach the fortunate spake promptly to the Gruagach: 'Make known to us, O man, what are the fortress and its people.'

'Here is the hostel's name for you, for love of Fionn of Dún Modhairne, this is the City of Gold, ye folk of the son of Trénmhór's son.'

Down sat the valiant Gruagach and all his host in the hostel, and placed hospitably near him the folk of Fionn of Almhain.

Two hundred faultless men-at-arms were serving the encampments, and each brave man at the banquet had a cup embellished with gold.

When the great joyful festive host was full of mirth, a man arose in the brilliant hostel, boasting his bravery before all.

He spoke then with a haughty word standing up in the mansion: 'O pleasant company, have ye seen the equal of this castle in Ireland?'

'I vow, O Gruagach,' said the son of proud Criomhthann, 'that Fionn for one hour of the day is better than ye all till doom.'

'All that I see in Inis Fáil, though ye think them greatly to be vaunted, better am I than all of them,' said the yellow-haired Gruagach.

'What silken stuff there is in my house, and what goblets heaped around, and what cups of golden ornament, are better than the wealth of Trénmhór's grandson.'

Up rose Caireall white of skin, and the comparison had not pleased him, seized a sword of fierce fury and two fiery spears.

Up rose MacLughach the active, and the Craftsman's three sons, Caol Cródha, brave and merry, and Oscar son of Cromcheann.

Up started Caoilte, clear of countenance, a bright man of conquering lances, a bright man comely at a feast, stalwart he was and honourable.

The victorious Gruagach took a hero's step bravely and hardily right opposite the son of Fionn's son, to stay him in the stead of combat.

A step to meet him, a stout step, took the son of Daire then: it was enough to quell the heart, the sound of their sledge-smiting.



Caoilte and Caireall were bravely hewing in the hostel, and Criomhthann's son fierce in might together wounding the hosts.

Caol Cródha high in mien, the Craftsman's three handsome sons: direct exploit I have heard, two-thirds of the host engaging them.

Fifty heroes—brave was the onset—Caireall O Conbhróin slew: there fell by the Craftsman's sons thrice fifty courageous men.

Ten and fifty fierce heroes Caol Cródha cut down with his sword: this is the reckoning not slight that were wounded in the fight.

His ready sword, full of fury, in the Gruagach's lissom hand, he planted it till its hilt was bloody in the flesh of the shining heroes.

Daire's son the horrific bore fifty wounds from the quarrel: the virtues of their blades defended the heroes' bodies in the combat.

The Craftsman's dauntless sons, Cromcheann's son, and Caireall, Caoilte, and warlike Caol Cródha came around glorious MacLughach.

They carried MacLughach off, men pitiful after the fray, brought him in their ship over sea in spite of the company of comely men.

They encountered danger and peril wending westward over the brine: the courage of the men will not be known until the end of all times.

Ravens without ruth were sated from their encounter with the host, and seas incarnadined with their blood, through the wrath of the achieving eight.

They came, though it was hard for them, to Ireland despite the host: famous was their faring from the east fair into the haven of Benn Édair.

Caoilte came on to Almha, we rejoiced that he did not tarry, the six successful remained in company of MacLughach.

All they went through of furious battle since leaving yew-clad Ireland, Caoilte relates it all to his fian and to Fionn of Almhaín.

We were not long thereafter, when Caoilte had come to us, till the arrival of MacLughach of the feats, and his six heroes equal in fame.

Women came in frenzy, and Almhain's young folk, wailing for fierce MacLughach—many a hero of us was mournful.

A year, as I remember and attest, were Gaoine's wounds a-curing ; at the year's end he was whole, it brought joy to the Fian.

Oscar, generous man, who never withdrew a foot from death, thought of seeking battle in the eastern land, that son of redoubtable Oisin.

He obtained my leave and Fionn's to go east, though it grieved us : though great was his following, he brought with him only thrice nine men across.

The names of the three nines that were skilful I shall tell you, Patrick : though I have outlived them sorrowing, I have knowledge of their story.

One in the first place was my own son : two was wise MacLughach : Caoince and Daire son of Fionn, four warriors full pleasant.

Raighne son of Fionn, high his valour, and the Craftsman's three sons were four, Caoilte whose speed was a murmuring sound, there are nine of them, O churchman.

Three good heroes of my children went, Iolach and pleasant Oisin, along with Oscar, over the brine ; good was their triumph and their encounter.

Conan went thither, the Grey Man's son, fierce was his joining in engagement, and his six sons stout at arms, they were courageous to compare.

These are but eighteen men, great was their activity and their bulk : and twenty without defect therein were Eochaidh son of Fionn and Caireall.

Breasal's son went, not weak in act : he was stout in their quarrel ; and O Duibhne brown-haired, and Fionn son of Dubhán faultless.

Legán the airy without sadness, a hero who spoke true judgments : O Patrick, brave was his might, the twenty-fourth hero.

Three others went, fierce in fray, of the race of Ronán of famous songs : Domhnall son of Caoilte the tall prince, Colla and redhanded Labhraidh.

Gently floated up to the wharf Oscar's ship of sprightly trim : in it go prosperously to the east the three nines full sturdy.

They reached Alba of the hosts, the active crew of fierce speech, demanding rent and revenue in return for gentleness and peace.

The men of Alba come in wrath, spirited battalions of large heroes : to meet the swift warriors there was many a brigade of good men.

Oscar comes on with his little host by whom many a hard encounter was sustained : though many a lord opposed him, he gave battle to the Scotsmen.

They stormed Dún Monadh, they routed the Scotsmen : Alba's king of forays fell by manly bloodstained Oscar.

This was the battle of great Dún Monadh where many of an army fell : the worse for the power and fame thenceforth of those that died in the fray.

The men of Scotland, though great their muster, their courage and their power, submitted thereupon to Oscar, for the greatness of the spoils of his sword.

There was not on the solid land in power of battle and sturdiness of sword a leader of three nines of their men that did not pay tribute to Oscar.

He divided their own gold and wealth as an overlord's bounty among themselves : by his sword he took their hostages and by the strength of his warfare.

Thirty-five ships he brought with him southwards from Alba : they go to London of the kings, it was a great company of strife.

A ready army met them in London of the white coasts : all that were for battle in this eastern land were in the fortress to meet them.

London of the red ramparts is stormed by the company of great fury : Oscar fiercely overthrows the men of the Saxons all on one field.

Saxonland is pledged for his time to Oscar for his victory to be tributary thenceforward until the latest day.

He got thirty ships and their men with him and their provisions from London : his force on the deep sea of currents was three score ships of war.

He goes on a distant voyage from Saxonland of the great hosts to the bright haven of Rheims of the kings, it was a cause of broken peace to France.

The French assemble vauntingly : they were right ready to come against them : there was scarce a king or prince in the east that did not gather to oppose them.

[The translation here passes on to couplet 142, the intervening part, 121-141, being transposed in the text.]

They inflicted slaughter on their princes, they took their great cities, they swiftly subdued their kings and destroyed their mighty armies.

The victorious Franks are overthrown by the northern expedition of Oscar : they submitted to his peace and to the tribute of his sword.

He got their captives and their tributes—it was not a work without skill—Oscar carried off all their spoils during the battle.

They gained power over every land, Oscar's ungentle fleet ; dolorous until doom shall be all they slew unerringly.

Then they go forth from France, after all the war they had waged : they tarried not, though stern was the encounter, until they arrived in Spain.

The spoiling Spaniards came in multitudes to look on battle : many a lord good of hand was pressing on to the encounter.

They set a ring of battle around Oscar, son of the prince : a silken standard, well-wrought, of seric fabric, is hoisted for him on a lance.

They gave a stout and furious onset, the [invading] band and the Spaniards : many were the pools of blood from those that were worsted in the strife.

Fifty ringleted heroes, no over-statement, fell by Oscar's hand in the fray : one-third of all that perished by his valour till doomsday will not be remembered.

The high tribute of the Spaniards was paid at once right into his hand; hostages and revenue thereafter, and no spite against him.

From Spain to great Almain to levy tribute for his host; the mighty fleet of Banba, a strong full-valiant navy.

In Almain was assembled rapidly a concourse of warriors in hostility to guard them from being in sorrow: they rued their muster.

Oscar of the triumphant sword advanced, though it was a cause of sighs to his hosts, gave fight to their nobles of fame—it was a woe of battles to their lords.

The Allemans advance against him in anger and in awesomeness: one and twenty staunch battalions faced him in the engagement.

All their host was overthrown by Oscar of the heavy blows: the valiant king of the two Almain he slew in single combat.

The gold and treasures of the two Almain were ceded to him without protest, and a fixed tribute thenceforth, and the command of their cities.

There was not from great Almain till they came to Greece a land whose tribute wealth and booty they did not capture.

They came to Greece though far away: they suffered many pains therein: great were the hardships of the men: great their enterprises to relate.

Sing their enterprises, pleasant Oisin, until thy son returned to Ireland: excellent is the melody of thy mouth, and sweet, O ancient man.

Though wandersome and long to tell their active perilous expedition, I will not cease from it nevertheless till I put a finish on its end.

A Grecian muster gathers: they were numerous, hundred-fighters: there was many a coloured standard of red silk over their high nobles.

The standard of noble Oscar is set on a spear uplifted, nobly decked: he advances, sheathed in armour, a man of blood-stained strife.

Oscar with his glorious host and the Greeks come against each other: it passes count, O pleasant churchman, all that the band left woeful.

They shoot forth showers of venom from their fiery ancient weapons :  
the unwearied bands kept smiting heads and helmets.

By the hand of warlike Oscar fell the high king of the Greeks in  
the encounter : the king's host thereupon the men of the fleet  
destroyed.

Seventeen kings of Greece he compelled to submit to tribute :  
bravely he won victory and spoils, the hero, weapon-keen  
Oscar.

When they had overcome the king of the Greeks, they go forward  
into India : that was the land of armies and of courts, beautiful  
of many excellences.

The king of India comes against him, with three score high-  
vaunting battalions : it were difficult, O man, to bring tribute  
out of that land.

Oscar, with the furious band, comes to meet them and engage them :  
brighter than clouds of heaven were the lightnings of their  
sledge-smiting.

No man escaped to tell the tidings south or north of the stout  
household, but Oscar of the fierce onsets kept hewing with his  
hard sword.

Oscar, that refused no man aught, slew the king of India in the  
conflict : anger seized him through the hosts, triumphant  
weapon-strong Oscar.

Oscar, clear of voice, bestowed the wealth of that land on his army :  
he gave wages to every man of the gold of the Indians.

[Translation here returns to stanza 121.]

Seven shipfuls, without refusal, to be paid him each complete year :  
a great tribute from bright India was due to Oscar in Ireland.

They went to free Sorchá, the company that brought sorrow into  
every land : a stout upstanding wood of spears : the flag of  
their prowess was not low.

The number then of the people of Oscar of the gilded swords was four  
battalions, a numerous host of good carriage and bravery.

A fierce army from Sorchá comes, terrific men, awful their guise,  
eighteen battalions of great power they had at the haven aided  
by wizardry.

They cast fires and rocks at the fleet on the sea, and a hundred snow-storms full of fury to overthrow the navy's might.

This is the number that perished there by the army of Sorcha, O churchman, four shipfuls of great strength : they were drowned all at once.

The oversea fleet comes to the shore in spite of the men : great was their power in every land, they gave battle not gently.

The men of Sorcha gave fierce battle to that company of brave endeavour : waters grew red suddenly with the lightning of swords and helmets.

Fifteen days, a fierce endurance, with none giving forward or backward, but smiting bodies and heads, the armies of Sorcha and the band.

The Gruagach, never a weakling, answers the (challenge to) duel of Oscar son of Oisín : warlike Oscar advances against the encountering Gruagach.

To victorious Oscar of the steeds it was thus the Gruagach spake :  
I will never cut off thy head, thou hast bravely voyaged against us.

Oscar answered merrily to overmaster the dauntless Gruagach, stoutly, furiously, fiercely, angrily, eagerly, right vigorously.

Two strokes successful Oscar gave the Gruagach for every stroke : strike as he might, he drew from him no blood, but red meteors of fire.

Fearless Caireall said—well we liked the speech—smite, famous Oscar, his blade out of the Gruagach's hand.

Active Oscar, who was not timid, accepted the advice he got from Caireall, smote his new weapon of fury from the fair yellow-haired Gruagach.

When Oscar who was not timid heard the voices of his foes around him, he swiftly hewed off the man's head with a heroic sword-stroke.

The Gruagach of active strength fell in the duel with Oscar, and the huge man too of grim form by his fierce formidable sword.

Oscar kept at the fight after his triumph in the duel—a dragon's feat, stern was the meeting—rending skulls with his sturdy arm.

Raighne, good son of Fionn, slew the king of Sorchha in the fray :  
the king's son of valiant prowess was slain by the hand of  
Oscar.

Sorrowful from the hand of the fierce hero was Sorchha of beautiful  
hosts, having lost her people, good churchman, through the  
Gruagach's challenge.

He exacted then captives and hostages for his people : they leave  
courageous Sorchha in sorrow for lack of friends.

(Translation resumes at stanza 174.)

They go to great Hesperia, numerous and strong were its hosts,  
long lasting and potent their strength, their power and their  
magic.

The princes of the men assemble to do battle with his expedition :  
through the tops of the forests was heard the clang of their  
weapons and armour.

By warlike Oscar, hero that possessed every spoil, is slain the king  
of Hesperia, sad tidings, and a thousand heroes of his great  
host.

Oscar, furious and fierce, was not content without the entire tribute  
of Hesperia : he got their revenues thenceforward and the com-  
mand of their cities.

Twelve battalions, formidable men, there were in active Italy ;  
guarding their eastern land in wait for weapon-famed Oscar.

Having subdued their country, their king and his despotic power,  
he carried off over the brine gold and cups out of goodly deep-  
blue Italy.

By Oscar's sword that overthrew the mighty, the king of Italy is  
slain at this time : two hundred sons of kings, courageous and  
tall, fell of the troops at the hands of his powerful host.

They cross the sea with hardship, the strong and sturdy company :  
they paused not from the steady course till (they reached) the  
hero-abounding band of Lochlainn.

Of Lochlanners hard by the haven, an active hero-muster with the  
cavalry, to meet the goodly band was many a champion and  
high prince.



Though they were brave to see and numerous, deadly in battle as they weened, a deathly visage came upon each man, fearing their death from Oscar.

A fierce onset on the furious band the numerous host of Lochlainn gave : that was indeed the venomous shower whose fiery bolts were many.

Many a vulture was screaming for those that were laid low in the stout stress, and many a raven was delighted by Oscar's victorious hand.

The King of Lochlainn fell—though it was a calamity—a noble prosperous man of goodly fame, and his two sons of bravest prowess, by Oscar's victorious hand.

The nobles of the tribes were slain, though haughty was their spirit : the strength of Lochlainn from that out Oscar brought to his fleet.

They breach the city of Beirbhe, though splendid was its muster : its hostages, its might, its power, in a short space have to depart.

They gather the gold of the city, its treasures and its great beasts : it was a spoiling of no weak kings, their journey to the land of Lochlainn.

They went into their ships, the winners of every hard triumph : the man of high prowess advances to the fortress of the high king of Britain (Wales).

The men of Britain were there to meet them ; brave men, not slack in combat : and many a combat there was, though they had the best of numbers in the conflict.

By Oscar's strong valour fell the king of Britain of stern triumphs : ten hundred armed men not gentle fell by his hand in the great affray.

He abandoned not the eastern land, but kept waging battle and triumph till he had subdued by the strength of his blades the men of Britain all in combat.

He gave the cities of the land to furious flames : no rampart but he burned and plundered, no host whose company he did not quell.

The men of Britain though bold, by the strength of Oscar of the strokes, were left, the prince and his hosts left them, ruined and overthrown.

The pleasant company voyage to the shore-smooth land of Ireland : they come to rest and draw up at the fort of Barrach son of Úmhór.

He gives leave to all that were there to go with their booty to their people and to return to him over the sea, and to remain a while with him.

There came to meet him, to his ship, the active fians of Cumhall's son : stout and sturdy were their hosts, the sturdy race of Trénmhór.

I swear to thee by my good word, though my body's vigour has departed, that Oscar brought to us the power of every land and their spoils.

There was not of the sons of Fionn, except myself, O Adze-head, one—and the men were noble—that did not accept Oscar's hire.

The number of the host that Oscar had, whose victory and spoils were great, not counting attendants and women, was nine thousand full-active heroes.

My son's magnificent company, though numerous were their battles and combats—he himself excelled them all in the hour of strife and conflict.

He was a senior before each brave man, in the time in which he reached his carrying of arms, his power, and his comeliness : courageous was the brave hero's onset.

That is Oscar's voyage to the east, and somewhat of the prowess of his sword : all that perished by his hand and blade till the day of doom I may not tell.

Every land he traversed eastwards of the noble territories of the world, tribute for his fear undemanded they sent him every year.

Oscar my beloved levied, after traversing each wide sea, tribute from every province for his lifetime, he obtained it after his return to Ireland.

There shall never be since Oscar, hero of many a stern triumph,  
there was not in the time when he was, a man his match  
in combats.

Believe henceforth, valiant Oisín, man that wast fierce in fray ;  
give thy attention to the King of the elements : practise  
religion without malice.

Grief for my people and for Fionn has darkened my heart, O  
Adze-head : since the not weakly band is gone, henceforth my  
friends are few.

Oscar of fame lives not, though great were his spoils in the chase ;  
nor Fionn, king of the blood-stained fians, nor the hundred-  
wounding Corr Swiftfoot.

Caolte of prudent sense lives not, a wrathful, bloody, right noble  
man : nor MacLughach famed and keen, a hero for whom my  
spirit is gloomy.

I alone, after the destruction of the Fian, attending to hours and  
matins, without largesse, without foraying, without the acclaim  
of the grateful poets.

No feast a-holding in my house, no gold bestowed on companies, an  
ancient of devotion in a church, where we have neither  
attendance nor society.

Son of Fionn who refused no man gold or bronze, thou shalt have  
the house of Heaven, that is not mean, for thy heart and for  
thy humanity.

Make not lament, O man, son of Fionn of the numerous household ;  
truly we shall all go, O son of the king of Almhain.

It grieves me, Patrick of the relics, who makest devotion with  
diligence, to be alive now after Oscar who defended all that  
thou hast named.

Henceforth I can but sorrow, since the sons of Tréanmhór are gone :  
my glory and my beauty have departed, my strength, my hosts,  
my household.

My blessing on thee, O man, for thy chant all this time : may I  
obtain from the King of the elements thy admission with me  
into his royal fortress.

May mercy reach each one, and mindful repentance, who will give to memory all that has been chanted to us of the words of Oisín son of Fionn.

O Adze-head, to whom my voice is sweet, O man for whom a noble chant is sung, if my valour were restored, thou shouldst be in command of the earth.

Practise devotion and prudence : many perils thou hast sustained ere now : every spear that thou hast ever cast, that great Mary's Son may forgive it.

Dearer to me were the deep chant of the fians, and the sound of the chase on every highland, and Caoilte's musical cry, than heaven and thy joys, O Adze-head.

Accept faith, noble Oisín, man that wast attentive to a company, and do a pure repentance for thy smiting in battles.

If swift MacLughach lived, and sword-strong Caoilte, thou shouldst not have them in a church taking thy instruction, O Adze-head.

Since there lives of the fians of Fál but thou alone of mighty awe, O Oisín, who didst serve each one, believe cheerfully in the elemental God.

I beseech Heaven's High-king, who is in the angelic city, since my fierce glory has departed, not to forget me for the great feast.

It was a feast.

There is for you, Captain Somhairle, and I can write no more at present from the trouble of the ague.

#### XXIV.

##### THE CHASE OF SLIABH TRUIM.

A day that we were on Sliabh Truim, the fians of Fionn full of courage, many a good hero and hound were there, that were right nimble on the plain.

There was not a hero of them without a shield on the mountain and two hounds and two keen beagles around Fionn of high courage.

We were spread over every glen : stout was our strain against the hills : two by two on each slope, our might was full without fault.

We rouse above the heads of peaks the game of the glens and their boars : on all sides of us along the slope was many a doe and badger.

Numerous were heroes and hounds coming forth swiftly on the level : to hold the chase in every glen came forth Fionn, prince of the peoples.

Two hounds in each man's hand of all that came out there of the Fian : it is I myself that know well the story, though I am now bereft of sense.

I shall tell without mistake or omission some of the names of the hounds of the hosts : not a hound was loosed from its leash, but that I myself know its excellence.

Ó Baoisgne (Fionn) loosed swift Bran and Sgeolang that sped afar : Oisín loosed great Buadhach and young Abhlach after these.

When Bresal's son saw in front the king's hounds going bravely, he let go his two fierce hounds, Ucht Ard and slender Ferb.

Active Oscar who was not slack loosed Mac a Truim from his golden chain : famous Caol Cródha let go Léim ar Lúth the nut-brown hound.

Garaidh of the bright weapons loosed Ferán and Foghar and Macin : Ó Duibhne dexterously slipped Éachtach of the tricks and Daoil.

MacSmóil of courage keen let go Airrchis and Rinn the fierce, shapely Ó Conbhróin let go Cor Dhubh after them and Máigh.

Conan of the ready deeds loosed Rith Ród and Rith re h-Ard : Faolán, friend of hounds, let go Carragán and red Got.

Edain's son thereupon loosed good Casluath and keen Futhlamh ; pleasant MacMorna let loose Arann and Ard na Ségh.

Ferdhombhon son of Fionn let go Ciarchuill that outstript every hound : MacReiche of sage counsel loosed fresh Sgath and Lúth na Lon.

Caoilte loosed brave Enfhuath, and Cuillsgeach of hardy onset : Dubhán's son, generous man, after him slipped Rian and Gar.

Ruddy Dáire son of Fionn loosed Ard na Sealga and hardy Loinn :  
active MacLughach loosed white Cuirthech and Lér-bhuaidh.

Aodh Beg, a ready man, loosed Marbhadh na gCat and Taom :  
Conan son of the Gray Man slipped Leigean from her leash  
and Laom.

Sgainer and fierce Gáir are let go, the two hounds of tall Iolar  
son of Smól: Oscar son of Cromchenn who was not gloomy  
let go Soirbh and Nóin.

Famous Fergus File loosed without neglect Sgiamh and Faoidh :  
Colla son of Caoilte, generous man, he let go Rian and  
Laoidh.

Dáire son of Ronán loosed Dibhearg and swift Dobhrán: by us  
were loosed without shame the beautiful great pack of the  
fians.

The Craftsman's sons let go their hunting pack without sadness—  
Cor and Derg and Drithleann, Corrbhenn and Rith Teann and  
Treoir.

Musical Cnú Dheireoil let loose Aindeoin and Eolach on their  
course: Uath of the hunts, not mean of aim, loosed Sgread  
Ghábhaidh and Néimh.

Criomhthann of the strokes and Conn, two sons of warlike Goll, let  
go Dochar and Dorr, let go Crom and Gáir.

The household of the prince let loose their hounds dexterously  
without scarcity: behind them by reason of the chase the  
hillsides were full of blood.

Many were the hounds on the track of deer around us on the  
mountain southward: the throngs were in their wake watching  
them, fierce was their onset.

There was many a cry of deer and boar on the mountain, of those  
that fell by the chase: from the spoils of herds and hounds  
blood abounded on the slope.

I never thought the cries of battle more dreadful, though in many  
battles I had been ere then, than the cries of hounds and deer  
when the pack came at the herds.

No deer went east or west, nor boar of all that were alive on the  
mountain, not one of them all but was killed by the good pack  
fierce in attack.

We killed twenty hundred deer on the mountain and ten hundred boars : our pack in the greatness of their fury left every field red with blood.

Does and badgers were not counted, nor hares, of all that fell on the slope : though they were not reckoned by Fionn, they were methinks a great part of our game.

The greatest prey ever killed in Banbha's land at any time, the best that was during my life, was the prey that Fionn took that day.

The prey is divided by active Goll : he left no man of them without a portion : he forgot no man of the Fian except himself and me.

I spoke to Goll the fearless, and I rued the saying of it : ' Is it spite that has caused, O Goll, me to be forgotten of all others in the division ? '

' It would not beseem anyone in the Fian to revile me above all : it is a pity I am not near thee that I might test the strength of thy hands.'

To answer him I seize my sword, since Goll made a fierce reply, the hero first in wisdom and in fame, I went up to him angrily.

Fionn caught up Mac in Luin (his sword), two sharp spears and a shield of battle, came deftly through the host and quickly seized my arm.

Quickly my anger is quelled by Fionn, and he took upon himself my share of the prey, (saying) ' I have never allowed spite or feud to arise between two of the Fian.'

Fionn, the brave lord, did not leave generous MacMorna of the red shields till he made peace between me and Goll, though great was our enmity and our wrath.

They made fires without fault, truly, on every hill of the mountain, around Fionn of comely body, to roast the boars and stags.

When we had eaten our prey, the battalions of ruddy complexion, the good fians of Fionn set out from Sliabh Truim to Loch Cuan.

We found a monster on the loch, its presence there did not profit us : as we beheld it in silence, its head was bigger than a hill.

Its description to relate—a fortress might stand in its maw : a hundred heroes, though great their fury, might fit in the hollows of its two eyes.

Greater than trees in a wood its teeth, shedding horrid lightning : bigger than a city's gate were the ears of the serpent awaiting us.

Longer than eight men, without belittling, was its tail, standing up to its back : its slender part was thicker than a flood-felled oak in a wood.

When it saw the host at a distance, it demanded in great rage food from the son of Muireann without delay, or combat with hounds and heroes.

‘Thou art not of Ireland's monsters, wretch of evil fame and mind ; tell us wherefore thou hast come,’ said manly, generous Fionn.

‘I have come now from Greece on my course till I reached Loch Cuan, to seek combat of the Fian, and to take the power of their hosts.

‘I overpower every people, hosts have fallen by my attacks : unless I get satisfaction from you, I will not leave seed of you alive.

‘Give me combat speedily, though thou art strong in hosts, O Fionn, that I may test on you exactly my strength, having come across the wave.’

‘For thy honour's sake tell us, though great is thy confidence and thy awesomeness, thy father's identity and thy name, before we cast our weapons at thee.’

‘A certain monster that is in Greece, I shall speak without lie his accustomed name, Crouch of the Rock, high of fame, that stands on the eastern sea.

‘A reptile, good of courage, evil of countenance, such was his gruesome wife : few eastern cities but she breached ; and she bore me to him as a son.

‘I have left sorrow on every prince : Height of Battle truly is my name : Fionn of good report and worth, we reck not thy hosts nor thy weapons.



'This is the tale thou hast asked of me, man good at sword and at grasp; grant me speedily the fray, though numerous thy Fian and thy strength.'

Though it was a stern enterprise, Fionn bade the Fian go to fight him: to quell him the hosts advanced, and suffered hardship from him.

The reptile came for the encampment, many of our nobles perished by him; we were greatly wasted by his slaughter, and powerless to withstand him.

Spears were cast cunningly, accurately, fiercely, at the reptile: he scattered on us by magic art his fiery showers of spines.

We were brought to grief by the beast; his craft we could not match: he would swallow, though it was no slight strain, a hero and his gear together.

He swallowed Fionn of the strokes, and the Fian of Ireland raised a cry: we were for a space without help, and the reptile slaughtering us.

A door on each side of its body Fionn made of no ill space, till he let forth without delay every one that had been swallowed of the Fian.

Fionn by the fight he made gave succour to the entire host, and freed us by the might of arms, by fortune of battle, and of victory.

The beast and Fionn engaged each other—it was great daring to go to master it: he stayed not from its sturdy encounter till he parted its soul from its body.

What fell of monsters by Fionn, till doom may not be reckoned: what he achieved of battle and of exploits all men cannot number.

He slew the monster of Loch Neagh, and the giant of Glen Smóil, and the great reptile of Loch Cuilleann, MacCumhaill of the gold slew it.

He slew the serpent of Benn Edair: in battle it could not be mastered: the phantom and reptile of Glen Dorcha fell by the hand of the prince.

The blue serpent of the Erne fell, and the fierce serpent of Loch Riach : he slew, though it was a stout heart, a serpent and a fierce cat in Áth Cliath.

He slew the phantom of Loch Léin, it was a great endeavour to go to subdue it : he slew a phantom in Druim Cliath, a phantom and a serpent on Loch Righ.

Fionn of great heart slew the phantom of Glen Righe of the roads : there was not a reptile in Ireland's glens but he took by the force of his blows.

The phantom and serpent of Glenarm Fionn slew, though they were valiant ; so that victorious Fionn exterminated every monster against which he advanced.

He slew the serpent of Loch Síleann that brought a treacherous deluge on our host, and the two serpents of Loch Foyle that made a fierce attack on us.

A shining serpent on the Shannon, it broke down the defence of the men : and the serpent of fights of Loch Ramhuir, that surpassed the monsters of the world.

He slew, it was a great good fortune, the fierce phantom of Sliabh Collán, and the two serpents of Glen Inne fell by his sword.

He slew the serpent of Loch Meilge, whose prowess was not unworthy of Fionn's hand, and the great monster of Loch Cera too, and a spectre at Áth Truim.

There was a serpent on Lough Mask that gave many defeats to the men of Fál (Ireland), he slew it with his victorious sword, though it was a fierce burden for his arm.

On Loch Laeghaire, in truth, there was a serpent that made flames : in payment of what he suffered of its ravages he beheaded it with his weapons.

The phantom of Dubhas though right sturdy and the wild man of Sliabh in Chláir, Fionn slew with Mac in Loin, though fierce their prowess and their horror.

The furious serpent of Loch Lurgan fell by Fionn of the fians ; all that it destroyed of our host may not be told till distant doom.

A serpent of the singing Bann fell by the hand of Fionn of the hard encounter ; we had often been wasted by its attack until it was slain at Assaroe.

[Incomplete.]

## XXV.

## ONCE I WAS YELLOW-HAIRED.

Once I was yellow-haired, ringleted,  
 Now my head puts forth only a short grey crop.  
 I would rather have locks of the raven's colour  
 Grow on my head, than a short hoary crop.  
 Courting belongs not to me, for I wile no women ;  
 To-night my hair is hoar, it will not be as once it was.  
 Once I was.

## XXVI.

## WOE FOR THEM THAT WAIT ON CHURCHMEN.

Woe for them that wait on churchmen, that are not heard on the  
 hardy fray: woe for them that are checked by decay, unsightly  
 end of shelter.  
 Woe for a king's son that is faint-hearted, that imposes not his fear  
 on man: woe for him who forsakes his pointed lance for a  
 horned yellow staff.  
 Oisín am I, the prince's son: I was wont not to put off battle :  
 to many a hero on the stead of strife I have given cause of  
 woe.

Woe for them.

## XXVII.

## OISÍN'S SORROW.

Sad is that, O dear Caoilte, by whom sea-roving crews were  
 thinned, our parting from each other after the Fíán is a cause  
 of sorrow.  
 To fall in the east in the battle of Gabhair happily befell  
 Mac Lughach, rather than that the youth of great deeds  
 should be tearful and gloomy in our company.  
 All but myself, an ancient, despicable after all the battles, the race  
 of Baoisne is gone—sad is that, dear Caoilte.

Sad is that.

## XXVIII.

## THREE HEROES WENT WE TO THE CHASE.

Three heroes went we to the chase on this slope of Sliabh gCua :  
we started a brown stag from the pearly fresh brown oak-  
wood.

His like I never saw on this heath of Sliabh gCua, his size and  
the number of his antlers : a lank stag eating the young  
grass.

We loosed our hounds at him, we came to pierce his hide, and  
the stag was not stayed till he reached grassy Sliabh Mis.

I was there, and tall Oisín and Caoilte of good counsel : there were  
not of the Fian, as good as we, three heroes.

Three heroes.

## XXIX.

## ERECT YOUR HUNTING SPEARS.

Erect your hunting spears, wherewith we once wounded the white  
does : when we were in arms, we made no fasting journey.

Steer ye your rounded hulls to the bare knolls of Lochlainn ; with  
your stout lances we slew slow-glancing Raighne.

I am Oisín, though ancient : I have trysted with gentle women :  
grayness is nearest to brownness, bentness is nearest to erect-  
ness.

Erect.

## XXX.

## THE HUNGER OF CRÍONLOCH'S CHURCH.

The hunger of Críonloch's church, ūch, I cannot bear it ; last of  
the royal prince's sons, we have suffered a scanty fare.

Oscar, my heroic son, for whom songs of praise were made, were he  
alive at present, he would not leave me to hunger.

My curse upon thy churchmen, Patrick, and mayest thou rot ! if I  
had Oscar, he would not leave me to hunger.

I am Oisín ruddy-cheeked, son of Fionn, of honourable spirit : I  
have had in my pay twenty hundred that knew no hunger.

The hunger.



## XXXI.

## THE WRY ROWAN.

Swineherd, let us make for the moorland : I am without food for three days : lead before me to Gleann Da Ghealt : come, my son, and take my hand.

There is on the north side of the glen, if we were both brought thither, a tree whose berries are good to taste, which is named the Wry Rowan.

If thou wert nine days without food—I tell thee, it is no foolish thought it would relieve thy dryness and thy thirst, when thou shouldst see the colour of the berries.

We were two thousand in the hunting on the slope beside the hill : we brought in no prey to Fionn but the berries of the tree and two swine.

Swineherd.

## XXXII.

## THE BEAGLE'S CRY.

A beagle's cry on the hill of kings ! the mound it circles is dear to me : we often had a fiann's hunting feast between the moorland and the sea.

Here were the followers of Fionn, a company to whom the sounds of strings were sweet : dear to me the active band that went on hostings of many hundreds.

Fair to see was their chase, methinks : many red stags fell by their prowess : many a speckled speedy hound coming to meet them on the moor.

Bran and beautiful Sceolang, his own hounds, in the king's hand : dearly Fionn loved the hounds, good was their courage and their achievement.

Crú Dheireoil in the king's bosom, good son of Lugh of comely form : he kept playing a harp for Fionn, the fair-haired man of strong voice.

Each leader of nine of the Fian used to come to the king to hold the great huntings that the host made around Druim Caoin.

Fifty many-antlered stags fell by my own hand, O king, and fifty boars likewise, though to-night there is nothing mine.

The sons of stout Rónán had a camp on this north side of the glen : a goodly sight was the Fenian cooking that the Fians made at the foot of the peaks.

The race of Morna, an active band, with many a man on the southern side : often they fought a hardy fray and came victorious out of it.

I have heard a red beagle's cry on the slope beside the stream : it has raised the waves of my head, the sweet-voiced beagle's bay.

I am Oisín the king's son : it is long since my form has withered : although my heart is sore, nevertheless the cry is musical to me.

A beagle's cry.

### XXXIII.

#### THE SLEEP-SONG FOR DIARMAID.

Sleep a little, a little little, for thou needst not fear the least, lad to whom I have given love, son of Ó Duibhne, Diarmaid.

Sleep thou soundly here, offspring of Duibhne, noble Diarmaid :

I will watch over thee the while, son of shapely Ó Duibhne.

Sleep a little, a blessing on thee ! above the water of the spring of Trénghart, little lamb of the land above the lake, from the womb of the country of strong torrents.

Be it even as the sleep in the south of Dedidach of the high poets, when he took the daughter of ancient Morann in spite of Conall from the Red Branch.

Be it even as the sleep in the north of fair comely Finnochadh of Assaroe, when he took stately Sláine in spite of Failbhe Hardhead.

Be it even as the sleep in the west of Aine daughter of Gailian, what time she fared by torchlight with Dubhthach from Dóirinis.

Be it even as the sleep in the east of Degha gallant and proud, when  
he took Coinchenn daughter of Binn in spite of fierce Dechell  
of Duibhreann.

O fold of valour of the world west from Greece, over whom I stay (?)  
watching, my heart will well-nigh burst if I see thee not at any  
time.

The parting of us twain is the parting of children of one home, is  
the parting of body with soul, hero of bright Loch Carmain.

Caoínche will be loosed on thy track : Caoilte's running will not be  
amiss : never may death or dishonour (?) reach thee, never  
leave thee in lasting sleep.

This stag eastward sleepeth not, ceaseth not from bellowing : though  
he be in the groves of the blackbirds, it is not in his mind to  
sleep.

The hornless doe sleepeth not, bellowing for her spotted calf : she  
runs over the tops of bushes, she does not sleep in her lair.

The lively linnet (?) sleepeth not in the tops of the fair-curved trees :  
it is a noisy time there, even the thrush does not sleep.

The duck of numerous brood sleepeth not, she is well prepared for  
good swimming : she maketh neither rest nor slumber there,  
in her lair she does not sleep.

To-night the grouse (?) sleepeth not up in the stormy heaths of the  
height : sweet is the sound of her clear cry : between the  
streamlets she does not sleep.

Sleep a little.

### XXXIV.

#### FIONN'S PROPHECY.

Woman that speakest to us the lay, two things most have overcome  
me : a vision of shapes has appeared to me, has reft me of my  
strength and my reason.

The Adze-head will come over the babbling sea : I deem it no harm,  
he will not be harmful to me ; he will bless Ireland round about  
and the glorious warfare will begin ; his miracles will be for-  
ever, and he will bring all to Heaven.

The books of learning will be here during the sway of the foreigners and before their time : cemeteries and churches the King will have, great will be their power together ; it will be good for every man that it reaches, will bear many to the house of God.

Listen ye to the prophecy of Fionn above the pool, and hide it not : the lime-washed stones (castles) will be, not weakly they will be made. ✓

It is not this that grieves me, but the number of the grey-faced foreigners here, and that I and the Fian shall not exist and I myself driving them out.

The foreigners' gardens will be here, and many a tree a-planting, and herbs a-putting down and coming up from their roots.

The high-king will advance from the north, will sternly wage the battle, and will raise up his wrath, and will leave the (field of) battle red.

The Irish will rise hardily, alike in east and north and south, it grieves me that it may not be I who come, when the shout of the men will be raised.

The high-king will cast the stone, and many an "och" will be there : it grieves me that I cannot come, when the shout of the foreigners will be raised.

A foreigner will not wait for his children as he goes in his ship over the brine : few of them will escape through the number of the famous battles.

Round Sligo a battle will be fought from which will come he advantage of the bright Irish : it is unlikely that I shall be present, much it grieves me, ~~O woman.~~

First psalmist of the Irish am I ; the Son of God will bear me to Heaven : though I have had many of them, I dislike the nature of women.

I am Fionn son of noble Cumhall ; I believe in the King of the Heavens ; I am the best prophet under the sun, though I have done the will of women.

Woman.



## XXXV.

## THE WAR-VAUNT OF GOLL.

Lone am I on this crag, though I am overcome with hunger, since to-night there is with me but one poor woe-begone woman.

Thirty full days I have been without food or sleep, without music of harps, without timpáns hemmed in on the crag.

Thirty hundred true warriors have fallen by my hand in that time—it is a great sign of madness—and yet to be drinking brine after them !

I was the deed-vaunting champion : I have a waist of bone : I was golden-weaponed Iollann, to-night I am Goll the unsightly.

Fionn son of Cumhall, Fenian prince, has driven me to the crag : my career of victory is glorious, this is the cause of his enmity. Trénmhór of encounters perished by the might of my fierce hand, for there was none to go between us until I slew him by my stroke.

Cumhall valorous, victorious, perished by me in the battle of Cnucha : as much of his haughtiness as I lowered. I am paying for it now.

In the strenuous battle of Cronnmhóin, though many a hero opposed me I slew ten hundred right valiant, the followers of Caireall, in onset.

Through Conbhrón's white-skinned son I drove the head of my spear : towards me never again was he insensate in the house of Almha.

Two of the sons of the chief prince, Fionn son of Cumhall the joyful—to me it was long of evil omen that I slew them in the middle of the bog.

The command of Ireland was mine till Cumhall came : I did not spare his flesh, since I did not enjoy his favour.

It was wrongful for Fionn of Almhain, for the proud fulfilment of a word, on account of avenging my ill-treatment, to drive me to famine.

With thrice fifty gallant heroes came Cumhall to Tara : so high was his spirit, he would have broad Banbha for his own.

Magnificent Conn of the Hundred Battles was then king of yew-clad Ireland : many a strong strait I suffered to subdue his foes.

Heroic Cathaoir, bold high-king of Ireland, and ten hundred men perished woefully at my hands in the battle of Magh Agha.

A brother's son to this Cumhall, the son of Úna of brilliant beauty, Conn was not willing to uphold me in spite of Cumhall and these Fians.

Were it not for the tie of kindred between them and this king, though strong was the House of Baoisgne, they would not have made terms with me.

A sister of lordly Cumhall was foster-mother to this Conn, from this came my displacement, and my sad departure from Ireland.

The kingship of the Galian fifth (Leinster) Conn gave to skin-white Cumhall, it was no omen of peaceful rule or courage to be mine.

On a day that I held a great hunting around Cuilleann O gCuanach, I beheld Cumhall approach haughtily to forbid me.

The house of valorous Morna, Cumhall fell to rending us : it was not a just casting of lots that satisfied him, but combat.

To beautiful Sliabh Éibhlinne we retired in spite of Cumhall : we left not a man behind, and three hundred fell of his company.

Thereafter we went to rampart-smooth Cruacha of Connacht : a panting march was ours, with Cumhall pressing on us.

At his foster-son's demand, Conall of fair Cruachain refused us shelter : for us it was omen of utter rout, that Cumhall forced so many to oust us.

We went right rapidly forward to Emhain Mhacha, and pleaded a lasting compact with the lord of Ulster at this time.

Ulster's king did not venture to keep us for fear of Cumhall ; this were a sad change, should the strong man come against us.

To Conn with acclaim we went to Tara's rampart : he was not gracious towards us, it was no cause for us to be courageous.

The king of side-green Tara then refused us ; woe for him that abandoned our noble band : therewith we left Ireland.

In our heavy-laden ships we went to the land of the Welsh : when we had fought a battle there, we left our enemy diminished.

The sovereignty of the over-sea border I nobly assumed : though to-night I have but one woman-friend in loneliness.

A year and a quarter in that sovereignty I was—it was no presage of combat when the folk of the island of outlaws sent tidings of us to Cumhall.

Cumhall the brave and prudent, and the chiefs of the Munstermen, the men of Leinster of bold engagements and the unforgetting fian of Ireland.

The mighty companies came to drive me out of the land of Wales : it was not a likely cause of my being fittingly upheld.

We gave stern battle to each other at that time : to me Banbha's host were not friends, they were as though frantic.

Cumhall, Bodhmann the woman-warrior, valiant Criomhthann the spoiler, in the lead of the fian of Banbha, added to my career of battles.

The Welshmen were not friends to me, they set upon me together—that increased my bitterness—the stout folk of the island.

The slaughter of the host right valiantly I achieved in that fight : to them it was an omen of long plunderings, the number that I slew at the time.

Twenty hundred brave heroes fell by me in that fight of the host of Cumhall of broad Banbha and of the warriors of Wales.

From that overthrow (?) I covered my retreat without delay : since I found no protection I go from them over sea.

To the islands of free Lochlainn we went after all the spoiling, there I found no peace, it was an evil path for us.

The hosts of the warlike land approach us to banish us : to quell their strong men was not easy for our being few.

We gave a close-fought battle to the fearless men of Lochlainn : bravely I slew in fury the king of Lochlainn.

Eight hundred of the warlike host perished by me in truth : my expedition was not feeble until I took his sovereignty.

A while I spent in their islands levying rent and tribute, the courteous sons of Morna boldly ruling the lands.

We were betrayed—it was not done amiss—to the same Cumhall :  
a foreign army came against us, and we left them grieving.  
We gave battle gloriously to the fearless battalions ; many were in  
evil plight through me, and we ourselves were full of wounds.  
Fifteen hundred dexterously I slew of this host : I left them in a  
heap of bones, though to-night I am lonely.  
Into our swift ships we went without delay : they took no hostages  
of me once I had put to sea.  
We turned our face to the Scotsmen, it was not a favourable path  
for us : the oversea men came to drive us away in banishment.  
A furious (?) battle was fought between us and the host of Alba :  
they were hard to check for the comely weapon-bearing Fian.  
I advanced right eagerly to where I saw the victorious king, for I  
was vengeful for the dishonour of my friends.  
A pitiless combat was waged between me and the king of Alba,  
wherein I smote with a clean stroke his head from the renowned  
king.  
I left the king's host hewn to the bone in the same battle : I was  
high in spirit after engagements and exploits.  
Four glorious years I was in the kingship of Alba : I cannot  
remember all I got of gold and silver.  
Once that we held a chase through valleys deep and dense, it was  
a cause of rue to us, our foes coming between us and the sea.  
Cumhall the majestic came, with the well-graced host of the islands :  
the men of Alba abandoning us did not cause us to be over-  
valiant.

[Stanza 57 to be read in the text after 59.]

Battle to Cumhall, vaunter of triumphs, I gave without delay : there  
fell by me in combats ten hundred to sate my eagerness.  
I embarked my great household in their ships in spite of the foe :  
we made loud rejoicing having escaped from all peril.  
We go adventurously to the wide haven of London : we were still  
formidable, though we had suffered many hardships.  
There came a stout encountering host to drive us from that same  
haven : it was no path of peacemaking for them, when we  
caused them to regret.

On the fair-green of the royal city we brought the heroic battalions :  
then full of vengeance against the foe were my Fians.

Right rapidly were breached the firm ramparts of London : suddenly  
the host advanced, it was a straitened path for us.

The king of the Saxons courageously challenged me in the fray : I  
refused not his whole household, and I shunned not their  
hostility.

At last in the end of the engagement the powerful ruler fell, though  
it is no dishonourable tale, it was a heavy task for me.

Two score hundred Saxons I slew of them undauntedly : and I  
left them in such evil shape, that but the tidings of them  
remain.

The power of England we held a while in peace, and the foe in  
deep distress from myself and my friends.

Hard-weaponed Cumhall came, and the Fian of Ireland without  
delay, and according as we heard, the host of the islands along  
with them.

The right wrathful warrior gave us battle after his journey : I was  
the vengeful overthrower of every sept.

Three score hundred, armed for battle, swiftly perished by my  
hand, for the Saxons did not dare to follow me or go before  
me.

I covered my retreat after the overthrow : I did not abandon my  
followers till I got them into their ships.

Then we sailed onward to the land of France ; the passage was made  
musical by the cold birds of the sea.

The hosts of spacious France came upon us at this time—a tale that  
is meet in brevity—on a few of the host of Banbha.

An heroic battle to be vaunted we gave to each other, our expedition  
gained high renown from the host that came against us.

The sovereignty of generous sprightly France was mine indeed until  
my pursuer came, Cumhall who made no treaty.

The victorious host of Europe was around Cumhall, the men of  
Ireland advancing actively, for me they had no good  
friendship.

They joined in hostile fray with us after our journey : my noisy  
arrowy host answered them as they saw them.

It was a fine and valorous battle that we gave to each other, my noisy, arrowy host, till we inflicted slaughter on their Fian.

Criomhall, Bodhmann, the woman-warrior, and the nobles of the House of Trénmhór, kept around the Fenian chief that I might get no opportunity.

Fifteen hundred triumphantly I laid low of their hosts : against them

I made good defence, it is another glory of my successes.

From that overthrow at length I covered my retreat : though to-day upon the crag my body is covered with wounds, I will not keep it silent.

In their heavy-laden ships I embark my little Fian : I advanced on this journey till I reached the haven of Bergen.

The valiant king of Lochlainn with all his host was in the place : we obtained their sovereignty then for the dread of my blade.

Four lengthy years I spent in the kingship of Bergen ; their friendship I obtained, and Bergen's gold and silver.

Cumhall the quarrelsome went to war with the high-king of Banbha, whereby he left in distress (?) Conn of the Hundred Battles, brave though he was.

Heroic Conn despatched envoys for us to Bergen : we came this time to the plain of Cruachain in haste.

Conn of the Hundred Battles supported the race of Morna on this occasion : we advanced boldly then to the battle of Cnucha.

The men of Munster in warlike guise came to the same battle, and the men of Leinster vengefully, bravely by Cumhall's side.

Two hundred bold Munstermen, two hundred Leinstermen this time, two hundred Fenians of manly encounter came to master me at Cnucha.

I slew with active valour the six hundred I relate : I bethought me of my ill-treatment, and I gave no quarter.

My friendship was warlike then towards valiant Cumhall ; to part us would not have been easy for the fierce men of Banbha.

An eager wounding thrust I drove into the warrior's breast ; his heart was riven by me, having empurpled my spears.

The Munstermen fled before me until I reached Fíodh Gaibhle : long in . . . graves shall lie all that I slew without quarter.

Bodhmann the woman-warrior and Crimall came to stay me : it was an omen of war for me leaving the battle of Cnucha. Though fortunate the House of Trénmhór, there lived not to cross the Liffey but only one woeful eight and Bodhmann in fury. The warriors of valiant Leinster, I followed them without faintness, I was their utter destroyer till I reached Fíodh Dorcha. I gathered their booty and went to Tara : having avenged my wrongs, I was full of courage. The headship of the Fians of this Banbha was given to me by skin-white Conn : this was a great profit to me as long as he fulfilled it. I ordered in readiness the bands of Ireland and Scotland, I gave them noble terms, since on me they had cast their lot. I gave favourable hire to the chiefs of the host of Banbha ; that company kept not faith with me, having enjoyed my profit. I left no hideous monster in lake or linn in Banbha that I did not nobly slay—it was another glory of my profit. There was no insensate spectre, there was no phantom yet nor evil shape in Ireland through my strong search but was slain by me thereafter. There was no mighty fleet in my time on the sea of Fódla that I did not dismember—it is another part of my service. Ten years I was Fenian king over the Fians of Ireland : I kept no ill-minded man and I did no treachery. The rule of the Fians was taken from me by Conn of the Hundred Battles, who gave it with strong affection to Fionn son of Cumhall after me. Conn in lordly fashion divided the Fian between us, a cause of confederacy ; he left a third to me and two-thirds to the son of Cumhall. We passed a time of peace after our confederacy with each other, and I used to receive tributes from the host of the city of Bergen. From Hallowtide till May I supported the entire Fian : our spirit was heightened by banqueting and playing games. The chase of Corann of the hillocks was held by us without refraining : long will the story hold of the evil encounters I sustained.

Fionn fetched a sudden halt on the summit of Sliabh Seghsa : it is a tale to be told for long, the three that came to meet him.

Three phantom sprites came out of the side of the hill : devilish was the guise of the women : they spell-bound my companions.

Three black unsightly mouths, six white eyes never closing, three red bristling heads of hair, six twisting legs under them.

Three warlike swords, three shields with their three spears—it was no easy task to gaze on the women or their gear.

Rough grey iron of wizardry they had mounted on poles : giddiness and faint sickness came over Fionn and the Fian at the sight of them.

With magic of evil dealing they spell-bound our chief ; they left Fionn thereafter a withered quaking ancient.

The seven battalions of the Standing Fian they brought into the same plight around the door of the bone-strewn Céis, but only me alone.

The whole Fian was swiftly bound with success—it is not a tale to be ever told—and they were cast into a house underground.

They seize their three bright blades to hew the Fian to the bone : they would have had but other men's heads on them, had I not been quicker.

The combat of those three hags I took on myself alone ; a mighty fray was that struggling in the entrance of the hill of Seghais.

My stroke was fierce and powerful, for I left no leavings, when I smote with it bravely Camóg and Cuilleann.

Courageously I bound Iornach fast in fetter : to overcome her was not easy until I brought her to grief.

The Fian of Ireland in ruinous plight she brought out herself in fear of being hewn to the bone by the edge of my sharp blade.

This evil sprite was forced to put them into their own shapes for dread of her undoing : thus the tidings are told.

Fionn comes forth released, and the Fian in a rout : scant was my terror, though to-night I am lonely.

Right speedily the abode was burned by me with fierceness : I left in black ashes that house at the foot of the Céis.

Iarnach of horrid locks angrily followed Fionn and his Fian and, bold of body, demanded single combat courageously of Fionn.





Fionn the Fenian chief found no man to fight the treacherous  
warsprite till I went in my battle-gear, when I saw Fionn in a  
strait.

Though her combat was mad, I overcame her without hardship :  
by clean force I cut her head off with my blue blade.

Conarán son of Caimidel of the shapely Tuath Dé Danann was the  
father of the three wild women whom I left lifeless.

Friendship and alliance by marriage Fionn made with me after this  
conflict : it abated my vengefulness until they slew Fedha.

Fedha, his daughter's son, perished at Fionn's hands through  
pride : he was the son of all-bright Cainche : without him I  
am lonely.

Lone am I.

3 "

# IRISH TEXTS SOCIETY.

---

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THE IRISH TEXTS SOCIETY was established in 1898 for the purpose of publishing texts in the Irish language, accompanied by such introductions, English translations, glossaries, and notes as might be deemed desirable.

The Annual Subscription has been fixed at 7s. 6d. (American subscribers, two dollars), payable on January 1st of each year, on payment of which Members will be entitled to receive the Annual Volume of the Society, and any additional volumes which they may issue from time to time.

Vols. I., II., and III. are now out of print, but Vols. IV. and V., "Keating's History" (Part I.), and "The Martial Career of Congal Clairingneach," can still be obtained by new Members joining the Society at the original Subscription of 7s. 6d. for each year (1901-2).

The Committee make a strong appeal to all interested in the preservation and publication of Irish Manuscripts to join the Society and to contribute to its funds, and especially to the Editorial Fund, which has been established for the remuneration of Editors for their arduous work.

All communications should be addressed to the Hon. Secretary, MISS ELEANOR HULL, 20, Hanover-square, London, W.

# IRISH TEXTS SOCIETY.

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THE NINTH ANNUAL GENERAL MEETING of the Society was held on April 30th, 1907, at 20, Hanover Square.

MR. JAMES BUCKLEY (Chairman of Council) in the Chair.

The Minutes of the last Annual Meeting having been taken as read, the Hon. Secretary presented the

## NINTH ANNUAL REPORT.

The Council are glad to be able to lay on the table their new volume, the Rev. George Calder's edition of the Irish Version of Virgil's *Aeneid*, which members will receive as the publication for 1903. They hope to follow this up by issuing at an early date the second and third volumes of the text and translation of Keating's *History of Ireland*, which will form the annual volumes for the years 1904 and 1905.

At the date of our last Annual Meeting negotiations had been entered into with Mr. Thomas O'Malley for the continuation of the work, but, owing to his subsequent engagements in England, the project had to be abandoned. The Council believe their subscribers will share the satisfaction that they themselves feel on hearing that the Rev. P. S. Dinneen, M.A., has consented to lay aside his other work, and to devote the entire year to the endeavour to complete the remaining portion of the text and translation of Keating.

It is most desirable that this edition of the *Forus Feasa* should be followed up by a fourth volume containing the genealogies appearing in Keating's mss., with notes upon the whole work; but the Council are not at present in a position to undertake the outlay that this extra volume would entail.

The loss of their old friend, Mr. David Comyn, the editor of the first volume of Keating's History, is much regretted by the Council. He passed away within a week of the date on which he handed over to Father Dinneen the notes and materials that he had collected for the continuation of the work.

Mr. MacNeill's edition of the *Duanaire Fhinn* is practically ready, and will shortly be issued.

Among fresh works accepted this year by the Society are the Life St. Declán, edited by the Rev. P. Power, F.R.S.A. (Ireland), from a manuscript in the Burgundian Library at Brussels, and a collection of the poems of David O'Bruadar, edited by the Rev. J. MacErlean, S.J.

Other offers of work are under consideration.

The new edition of O'Rahilly's Poems, revised by Mr. T. O'Donoghue, is in the press; but this volume will not be issued gratis to members who have already received the 1901 edition. It will be obtainable by members at the cost of one annual subscription, 7s. 6d., and by non-members at 10s. 6d. This edition will contain several additional poems of O'Rahilly.

There is a very steady demand for the Society's Dictionary; and, in view of ultimately issuing a completely revised edition, prizes amounting to £25 and a limited number of interleaved copies of the Dictionary have been offered by the Council for lists of words not contained in the present volume. The date for sending in the lists has been extended, and there is a prospect that useful lists will be submitted for competition.

The number of Members is 726.

The Financial Statement was then read by Mr. Samuel Boyle,  
*Hon. Treasurer.*

[ FINANCIAL STATEMENT.

THE SOCIETY'S ORDINARY PUBLICATIONS.

*Income and Expenditure Account for the Year ending  
March 31st, 1907.*

Receipts.		Expenditure.	
	£ s. d.		£ s. d.
To Balance from previous year, ...	184 0 7	By Postage and Stationery, ...	10 4 5
„ Subscriptions, ... ..	213 15 3	„ Printing, Binding, and Advertising, ... ..	10 3 0
„ Donations, ... ..	13 5 0	„ Publishers, ... ..	5 15 6
„ Loans repaid from Dictionary Fund, ... ..	101 0 0	„ Salaries, ... ..	30 0 0
		„ Bank charges, ... ..	0 2 9
		„ Balance, ... ..	455 15 2
Total, ... ..	£512 0 10	Total, ... ..	£512 0 10

*Balance Account.*

Assets.		Liabilities.	
	£ s. d.		£ s. d.
To Balance—		By Publishers, ... ..	340 9 0
Cash in Bank, ... ..	453 15 2	„ Balance, ... ..	165 6 2
„ in hands, ... ..	2 0 0		
	455 15 2		
„ Advance to Publishers (1903 Vol.), ... ..	50 0 0		
„ Society's interest in stock in hand, ... ..	...		
Total, ... ..	£505 15 2	Total, ... ..	£505 15 2

SAMUEL BOYLE,  
*Hon. Treasurer.*

Examined and found correct.

P. M'MAHON,  
THOMAS P. KENNEDY, } *Auditors.*

*April 29th, 1907.*

THE SOCIETY'S IRISH-ENGLISH DICTIONARY.

*Receipts and Expenditure Account for the Year ending  
March 31st, 1907.*

<b>Receipts.</b>		<b>Expenditure.</b>	
	£ s. d.		£ s. d.
To Receipts already published,	1772 5 7	By payments already published,	1709 9 0
Sales, ... ..	239 17 1	Binding, ... ..	19 15 10
		Repayment of Loans, ...	101 0 0
		„ Balance, ... ..	181 17 10
<hr/>		<hr/>	
Total, ... ..	£2012 2 8	Total, ... ..	£2012 2 8

**Balance Account.**

<b>Assets.</b>		<b>Liabilities.</b>	
	£ s. d.		£ s. d.
To Balance down (cash in Bank),	181 17 10	By Balance, ... ..	181 17 10
„ Stock on hand, about 300 Copies, . . .			
<hr/>		<hr/>	
Total, ... ..	£181 17 10	Total, ... ..	£181 17 10

SAMUEL BOYLE,  
*Hon. Treasurer.*

Examined and found correct.

P. M'MAHON,  
THOMAS P. KENNEDY, } *Auditors.*

*April 29th, 1907.*

The adoption of the Report and Financial Statement was moved by Mr. Edward Collins, LL.B., and seconded by Mr. Edward O'Brien, and carried.

The following members of Council retiring by rotation were : Mr. Miller, Mr. Buckley, and Mr. Rhys.

The following names were submitted for election : Mrs. Banks, Dr. Mark Ryan, Mr. E. Collins, LL.B., Mr. Edward O'Brien, and Mr. Frank MacDonagh. A ballot was taken, and the following were declared duly elected to serve on the Council: Dr. Mark Ryan, Mr. Edward Collins, LL.B., and Mr. Edward O'Brien. The three members retiring by rotation were re-elected.

The Officers of the Society, viz. : Dr. Douglas Hyde, *President*; Miss Eleanor Hull, *Hon. Secretary*; Mr. Samuel Boyle, *Hon. Treasurer*, were re-elected on the motion of Mr. Buckley, seconded by Mr. O'Brien, and carried.

On the motion of Mr. Boyle, seconded by Mr. Hooper, and carried, Mr. T. P. Kennedy and Mr. Peter M'Mahon were re-elected auditors for the ensuing year.

A vote of thanks for their services was proposed by Mr. Buckley, seconded by Miss Hull, and carried.



## GENERAL RULES.

### OBJECTS.

1. The Society is instituted for the purpose of promoting the publication of Texts in the Irish Language, accompanied by such Introductions, English Translations, Glossaries, and Notes, as may be deemed desirable.

### CONSTITUTION.

2. The Society shall consist of a President, Vice-Presidents, an Executive Council, a Consultative Committee, and Ordinary Members.

### OFFICERS.

3. The Officers of the Society shall be the President, the Honorary Secretary, and the Honorary Treasurer.

### EXECUTIVE COUNCIL.

4. The entire management of the Society shall be entrusted to the Executive Council, consisting of the Officers of the Society and not more than ten other Members.

5. All property of the Society shall be vested in the Executive Council, and shall be disposed of as they shall direct by a two-thirds' majority.

6. Three Members of the Executive Council shall retire each year by rotation at the Annual General Meeting, but shall be eligible for re-election, the Members to retire being selected according to seniority of election, or, in case of equality, by lot. The Council shall have power to co-opt Members to fill up casual vacancies occurring throughout the year. Any Member of Council who is absent from five consecutive Ordinary Meetings of the Council to which he (or she) has been duly summoned, shall be considered as having vacated his (or her) place or the Council.

CONSULTATIVE COMMITTEE.

7. The Consultative Committee, or individual Members thereof, shall give advice, when consulted by the Executive Council, on questions relating to the Publications of the Society, but shall not be responsible for the management of the business of the Society.

MEMBERS.

8. Members may be elected either at the Annual General Meeting, or, from time to time, by the Executive Council.

SUBSCRIPTION.

9. The Subscription for each Member of the Society shall be 7/6 per annum (American subscribers, two dollars), entitling the Members to one copy (post free) of the volume or volumes published by the Society for the year, and giving him the right to vote on all questions submitted to the General Meetings of the Society.

10. Subscriptions shall be payable in advance on the 1st January in each year.

11. Members whose Subscriptions for the year have not been paid are not entitled to any volume published by the Society for that year, and any Member whose Subscription for the current year remains unpaid, and who receives and *retains* any publication for the year, shall be held liable for the payment of the full published price of such publication.

12. The Publications of the Society shall not be sold to persons other than Members, except at an advanced price.

13. Members whose Subscriptions for the current year have been paid shall alone have the right of voting at the General Meetings of the Society.

14. Members wishing to resign must give notice in writing to the Honorary Secretary, before the end of the year, of their intention to do so: otherwise they will be liable for their Subscriptions for the ensuing year.

EDITORIAL FUND.

15. A fund shall be opened for the remuneration of Editors for their work in preparing Texts for publication. All subscriptions and donations to this fund shall be purely voluntary, and shall not be applicable to other purposes of the Society.

ANNUAL GENERAL MEETING.

16. A General Meeting shall be held each year in the month of April, or as soon afterwards as the Executive Council shall determine, when the Council shall submit their Report and the Accounts of the Society for the preceding year, and when the seats to be vacated on the Council shall be filled up, and the ordinary business of a General Meeting transacted.

**AUDIT.**

17. The Accounts of the Society shall be audited each year by auditors appointed at the preceding General Meeting.

**CHANGES IN THESE RULES.**

18. With the notice summoning the General Meeting, the Executive Council shall give notice of any change proposed by them in these Rules. Ordinary Members proposing any change in the Rules must give notice thereof in writing to the Honorary Secretary seven clear days before the date of the Annual General Meeting.

## LIST OF MEMBERS.

---

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 Ahern, James L.  
 Ahearn, Miss M.  
 Anderson, John Norrie, J.P., Provost of  
 Stornoway.  
 Anwyl, Prof. E., M.A.  
 Ashe, Thomas J.  
 Atteridge, John J., M.D.

Baillies' Institution Free Library, Glas-  
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 Barrett, S. J.  
 Barron, E. W.  
 Barry, Thomas.  
 Bartholemew, John.  
 Beary, Michael.  
 Belfast Library and Society for Promot-  
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 Belfast Free Public Library.  
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 Bergin, Prof. Osborn J.  
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 Bligh, Andrew.  
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 Boland, Patrick J.  
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 Boston Public Library, U.S.A.  
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Boyle, Rev. Thomas, C.C.  
 Boyle, Samuel.  
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 Brannigan, R.  
 Bray, J. B. Cassin.  
 Brayden, W. H.  
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 Brennan, Rev. C.  
 Brennan, W. A.  
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 Brett, P. J.  
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 Brown, A. C. L., PH.D.  
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 Bryant, Mrs., D.Sc.  
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 Buckley, Br. Brendan, O.S.F.  
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 Buckley, C. P.  
 Buckley, Thomas.  
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 Burke, Thomas.  
 Burnside, W.  
 Byrne, T. A.

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Casey, Rev. Patrick.  
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 Christian Schools, Westport, The Rev.  
 Superior.  
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 Falkner, C. Litton.  
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 Farrell, Councillor R. W.  
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 Flannery, T. J.  
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 Foster, Miss A.  
 Franciscan Monastery, Annadown.  
 Frazer, James, C.E.  
 Frost, James, M.R.I.A.  
 Fynes-Clinton, O. H.

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 Coventry.  
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 Inchegeela.  
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